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THE MISSIONARY HERALD

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THE

MISSIONARY HERALD.

VOL. LXXXII. — MAY, 1886. — NO. V.

SEVEN MONTHS. — The regular donations for the first seven months of the financial year are slightly in advance of those of the preceding year. The same is true of legacies. The memorial thank-offerings linger at about $7,000, instead of $70,000. Who will set the example of a special gift of $5,000, to be followed by two of $2,500, and by ten of $1,000. Such sums, with a score of $500's added, would constitute most agreeable and profitable reading. This is that figurative style in which the *Herald* delights, and in which it would gladly indulge, greatly to the comfort of its readers, both at home and abroad.

AMONG the gifts for Christian education, notices of which appear so frequently in the public press, it is pleasant to record one for a Christian institution on foreign missionary ground. The late Charles B. Rice, of Brattleboro', Vermont, left a legacy of $250 to Jaffna College, Ceylon.

WE have heretofore referred to the memorials addressed to the German authorities by the several missionary societies of the empire, asking that restrictions be imposed upon the sale of intoxicating liquors within the continent of Africa. English Protestant missionary societies are now acting in concert in presenting an appeal to Her Majesty's government, showing the immense evils of the traffic, and what a menace it is to the native population of Africa. It is affirmed that in large portions of the continent the people were entirely ignorant of the existence of ardent spirits, and were wholly unable to obtain them except through the agents of European merchants. Our own Board has now cordially united with other American missionary societies, including the Presbyterian, the Methodist, and the Baptist boards, in appealing to the United States government to aid in preventing the exportation of distilled liquors to Africa. It is hoped that by this united effort some practicable way may be devised for the suppression of a traffic which is fearfully corrupting both to the foreigners who engage in it and to the natives who are supplied by it.

THE abiding and world-wide influence of the Pilgrim Fathers has seldom been better illustrated than by the incident reported on another page by Mr. Neesima, of Japan. Clearly the Pilgrim spirit is not dead when we find an aged man in Central Japan resolving to build for his townsmen a church and a schoolhouse because he wished "to imitate what the Pilgrim Fathers did."

In this issue of the *Herald* will be found stirring appeals for helpers reaching us simultaneously from two separate missionary fields. They will move the hearts of all who read them. Let it not be forgotten that if the missionaries of China, or Turkey, or Africa, or Micronesia, should utter their thoughts they would make similar importunate appeals for aid. The harvest is great, and the laborers are few. While we are praying the Lord of the harvest to send forth the reapers, shall we not hear the voices of many saying, "Send us"?

Our attention has been called to an article in the *Revue des Deux Mondes*, by M. Emile Laveleye, in which the writer speaks of the large number of men, now prominent leaders in the new Bulgaria, who have received their education at Robert College. M. Laveleye refers to the moral influences under which these young men have been taught as unlike anything else in the modern Orient. He adds: "The influence of Robert College in the regeneration of the peninsula is considerable. I do not know of any more convincing proof of the service that a good higher education renders to the progress of civilization."

We regret to learn from Bywater, Perry & Co., of London, that the arrangement referred to by us a few months since, by which the Cape steamers from London were to call at Loanda, Benguela, and other places along the west coast of Africa, has fallen through. The plan was tried, but the line was not supported in such a way as to make it profitable for the company that had undertaken the project. But as some compensation for the disappointment in this matter, we welcome a statement made by *L'Afrique*, that a new line of steamers has been established from Oporto Portugal, to Mossamedes. The steamers are to touch at Lisbon, Madeira, St. Thomas, the Congo, Loanda, Novo Rodondo, and Benguela.

District Secretary Humphrey, of Chicago, has prepared an admirable leaflet of thirty-two pages on "The American Board: What is it? Where does it work? What does it do? What are the results?" It covers different ground from that of the Condensed Historical Sketch, given in the pages of the *Missionary Herald* last autumn, and will be found useful to all who love the missionary work as connected with this Board. It may be obtained of Dr. Humphrey at Chicago or at the Mission Rooms at Boston, at the rate of $1 per hundred copies, or 2 cents each.

Twenty-two students connected with the Kioto Training School were to be received in March by the Second Church in Kioto, Japan, on their confession of faith, while the Third Church was to receive eighteen persons from the city.

We are glad to notice the publication of "A Dictionary of Islam," prepared by Rev. T. P. Hughes, B.D., for many years a prominent missionary of the English Church Missionary Society in India and Afghanistan. The volume forms a cyclopædia of the teachings, ceremonies, customs, and history of Mohammedanism, and will be of special value to missionaries and others who come in contact with Moslems. How widespread is the faith of Islam! Not in Turkey or India alone but in Africa and China do our missionaries meet and contend with the followers of the False Prophet.

Death of Mrs. Jennie E. Chandler. — This esteemed missionary, wife of the Rev. John S. Chandler, of the Madura Mission, died suddenly at the Missionary Home at Auburndale, April 3. One year ago, on the third of April, 1885, she left India with her husband for needed rest, after their twelve years of service in the Madura Mission. Though in feeble health for several months past, the hope was still cherished that she would be able to return to India, when, after only a few hours' warning, but amid her own great rejoicings, she was taken to the better land. Mrs. Chandler was the daughter of Mr. and Mrs. Eastman S. Minor, of the Ceylon Mission, having been born at Manepy, Jaffna, June 8, 1849. Educated at New Haven, Connecticut, she was married to Mr. Chandler, May 21, 1873, and the same year they returned to labor for the Tamil-speaking people, among whom their parents had labored before them. The blow which has come upon the mission is a heavy one, and the sympathies of a multitude of friends in this land and in India will be given to Mr. Chandler and his four motherless children.

Small envelopes, for use in Sunday-schools by children contributing for shares in the *Children's Morning Star Mission*, will be sent to any Sunday-schools desiring to use them on the approaching Children's Sunday in June, or at any other time. They are helpful in gathering in the ten-cent shares of the young people.

The Foreign Missionary for March contains an article entitled "Our Foreign Boards," presenting forcibly a fact which is commonly overlooked — that each great foreign missionary organization has under its charge operations which at home are entrusted to distinct societies. Efforts at consolidating these Home Boards have not been successful. The societies are multiplying rather than uniting, while the single organization belonging to each church which devotes its energies to the foreign work continues to cover the whole ground. The Presbyterian Foreign Board practically takes the place of, at least, seven societies which cultivate the home field. The same is true of the American Board. Aside from the evangelistic work, which is its chief design, it is a Publication, an Education, a Church Erection, a Bible and Tract, a Sunday-school, and a Medical Mission, Society, all in one. It is plain that it should not be regarded as one of seven coördinate societies, but as the one which on the great foreign field does the work of six societies on the home field.

We refer again with pleasure to the "February Simultaneous Meetings" held in England, during the first week in February, of which full reports have now reached us. The endeavor to awaken deeper interest in missionary work and a more loyal obedience to Christ's command to evangelize the world, seems to have been most successful. The *Church Missionary Intelligencer* reports that there was special success in three or four directions: first, in the attainment of a high spiritual tone; second, in the prominence given to the spiritual side of the work rather than to appeals for money; third, in the emphasis placed upon the great cause rather than upon the work of a particular society; fourth, in the hearty coöperation of the bishops and church authorities. The *Intelligencer*

remarks that the effort to make the meetings serviceable beyond the immediate circle of the Church Missionary Society has met with unqualified approval. Not only the adherents of the Society for the Propagation of the Gospel but Non-conformists were welcomed at the services and heartily joined in them. In several places collections were made of large amounts, but far more valuable to the cause of missions is the increased enthusiasm of Christian people in their efforts to advance the kingdom of Christ throughout the world. Would that a series of meetings of similar character might be held in the United States!

Rev. Dr. Nathan Brown, one of the most prominent Baptist missionaries in Japan, died at Yokahama, January 1, at the age of eighty years. He had been twenty years a missionary in India, and for thirteen years in Japan, especially engaged in the work of Bible translation. An able and faithful man has thus been taken from the missionary service.

We learn from Turkey of a certain local governor whom the people desire to keep in office for the singular reason that, if he were deposed, he would certainly take up robbery as his profession, and they would rather support him as their local ruler than as an outlaw and the head of a company of brigands. The incident is suggestive as to the state of affairs within the Turkish Empire.

The Methodist churches in New York City have been much interested in a series of Farewell Meetings, connected with the departure of twenty persons, male and female, young and old, to join Bishop Taylor's Mission in Western Africa. They sailed on the 20th of March. May the blessing of the Lord go with them!

Some time since we reported the annexation to Germany of various islands in the Caroline group, giving the accounts that came to us by letters from Mr. Doane and Mr. Logan. We find, in *The Shanghai Mercury* of January 6, a report of a similar process of annexation in the Marshall Islands. The sloop *Nautilus* of the German squadron reached Jaluij on the 13th of October, and, finding there a collection of chiefs from the neighboring islands who were visiting king Kabua, they drew up a paper containing seven brief paragraphs, the substance of which was that all the Marshall Islands should be henceforth under the protection of the German Empire and that none of the chiefs were ever to submit to any other foreign power. The *Nautilus* distributed a great variety of presents among the chiefs and a salute of twenty-one guns was fired, all of which tended to produce a profound impression on these dusky potentates. The German traders acted as interpreters, and the chiefs are reported as being "only too willing to come under the protection of the German eagle." The article in *The Shanghai Mercury* says that the foreign traders on the islands had complained of the native missionaries that they had interfered with their business transactions, and these missionaries were compelled to sign an agreement not to interfere in this manner in the future. They further agreed to pay a fine of $500 for their past offences in the matter. We shall doubtless soon hear by way of the *Morning Star* further facts in regard to this matter.

WITHIN eighteen days after the report of the martyrdom of Bishop Hannington in Africa had reached England, the Church Missionary Society received *twenty-six fresh offers of service.* Such numerous offers are entirely unprecedented in the history of the Church Missionary Society, and they show that the spirit of Christian heroism is by no means extinct. How often does the phrase "The blood of the martyrs is the seed of the Church" come to our thought. It should be said that of these twenty-six who have thus offered themselves, four are University men, three professional men, while eighteen are from those who desire special training for missionary service.

IF anything further were needed to show that Madame Blavatsky's wonderful communications with supposed *Mahatmas* of Tibet, not to speak of other phenomena, were clever tricks and barefaced frauds, it is abundantly supplied in the report of Mr. Richard Hodgson to the Society for Psychical Research in England. By appointment of this society, Mr. Hodgson spent three months investigating the subject in Madras and other parts of India. His own opinion, carefully enforced by an overwhelming array of facts, is "that no genuine psychical phenomena whatever will be found among the pseudo-mysteries of the Russian lady." The committee of the society fully sustain Mr. Hodgson and declare that "she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history." *The Christian College Magazine* of Madras has done courageous and valiant service to humanity by exposing these impostures; and its triumph is as conspicuous in India as was that of the *New York Times* in the United States, when it exposed the corruptions of the Tweed ring.

ALL the letters received from Eastern Africa, bearing upon the case of Bishop Hannington and the mission in Uganda, confirm the impression that the root of the whole trouble was the German annexations on the east coast. The fears of the young king Mwanga of Uganda are, of course, very absurd — nevertheless, they are the ground of his conduct toward the mission. The coming of Thomson, the explorer, through Masai country to the eastern shore of Victoria Nyanza, led Mwanga to believe that the Germans, of whose annexations he had learned, were desirous of "eating up" his country. He did not wish anybody to come to his country from that direction, which they call the "back door." Thinking that Bishop Hannington and his party were only forerunners of an invasion, king Mwanga determined to kill all the white men. Though they professed to believe, afterward, that the missionaries were not German and had no connection with these annexation schemes, the fears of the court were still thoroughly aroused. They were not willing that the missionaries at Uganda should leave lest they should tell the story of murders that had taken place. The people in Central Africa are not ignorant of what has occurred in Egypt in connection with General Gordon, and of the fact that many Englishmen have been killed in various parts of the Continent and no notice has been taken of their death. The missionaries at Uganda are therefore in the gravest danger. Perhaps before this reaches the eye of our readers, we may learn of their slaughter. May the Lord avert such a calamity!

THE fact that the slave-trade is still in active operation between the east coast of Africa and Arabia and Persia is brought forcibly to mind by the report received from Mr. Winsor, of the Maratha Mission, that thirteen boys and two girls, captured by an English vessel from an Arab slave-ship, were brought to Bombay, and that the government had decided, instead of placing them as servants in families, to send them at its expense to Mr. Winsor's Industrial School at Sirur. It may be that Mr. Winsor, in his school in India, will have the training of one or more missionaries for Africa. The lads are said to be bright and active, giving promise of good material for training.

FEW utterances are more impressive than those which come from lands recently evangelized concerning the slowness of the Christian Church in proclaiming the Word of Life. Mr. Lewis, a missionary of the London Society at Bellary, was not long ago asked by a young Brahman: "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes; to be sure they do," was the reply. "What I mean is," continued the Brahman, "do they in their hearts believe that the Hindus would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why, then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the civil service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and a hundred and fifty miles away is another, and a hundred miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little effort on their part?" Is there any good answer to be made to these questions?

WE recall nothing in the history of African Missions more surprising than the apparent conversion of many youth in East Central Africa so soon after the establishment of the Board's mission. Ten years have usually been regarded as the period through which a missionary in Africa probably must labor after reaching a native tribe before he may expect to see the first convert. The language has to be learned, the confidence of the people must be secured, and their habits changed, before they will personally accept the gospel message. Such an experience awaited all the earlier missionaries in South Africa. It has been deemed a marvel that the English Church missionaries at Uganda could report, within eight years after their arrival at Victoria Nyanza, a church of more than one hundred communicants. But within two years and a half since the first agent of the Board took up his residence near Inhambane, and within one year from the time he began to teach, he, and those who have joined him, are permitted to rejoice in a spiritual awakening, the genuineness of which they can not doubt. See the letter of Mr. Richards on another page. Our brethren may well say, in the midst of their astonishment and joy, that "no power save that of the Lord of Glory could have done this work, and if it is His, it will go on, and nothing shall prevail against it."

NECESSITIES VERSUS LUXURIES.

A PITIABLE story is told of certain children found without suitable clothing and evidently in want of bread, whose parents, at the time of the discovery, were enjoying a musical concert, having paid for their tickets a larger sum than would have been needed to supply the pressing wants of their children. Our pity for the unfortunate little ones was quite lost in our indignation at the hard-heartedness of their parents. Seen in the concert-room these parents would have appeared very well; the company was respectable; the concert was unexceptionable in character. One might enlarge upon the elevating influence of music, upon the refinement it can give to the individual and to the home. Its value is not to be depreciated, and yet, in this case, we can not help despising the parents who, in their devotion to music, forgot other calls which should have been imperative upon them. They should have denied themselves luxuries and even comforts until the hunger of their children was appeased.

The directors of a foreign missionary society are in a position which compels them to hear the cry of needy ones coming up from all parts of the world, calling not for the luxuries but for the necessities of spiritual life. They hear, for instance, the call of little Christian communities in Southern India, where a prayer-house will cost perhaps $40, of which they can raise but $20. In this prayer-house the natives look for no benches, much less for pews; the idea of a cushioned pew has never so much as entered their minds; and they are asking for help to build their plain little structure where they may worship God. From other missions larger requests are presented in the matter of houses of worship; yet the calls for help from foreign missionary fields toward providing Christian sanctuaries are not so pressing as are the pleas for aid in securing the facilities for Christian education. Men can worship in private houses, or under trees, or in the open street, with little aid from outside, but they imperatively need help in the matter of Christian education. Without it the churches can not flourish; their children will grow up in ignorance; there is no assurance that the Christian life which has been begun in them will retain its hold upon the next generation. Undoubtedly in some cases the call for education springs from a mere desire for worldly advancement, yet the honest, earnest cry for a training which shall produce a native evangelical agency, both as preachers and teachers, is coming up from all quarters. In some cases it is a piercing cry; it is a call not for a luxury but for a necessity. It ought to be heard and heeded. But, alas! if it is heard it is not heeded in any proportion to its urgency.

We do not wonder that missionaries who are at home temporarily are often heard to sigh over what they see about them. They go into some of the elegant churches of our land — churches whose appointments are perfect, including chapel, Sunday-school rooms, and those modern additions, parlors and kitchens. These things are pleasant to look upon, and render the house of God attractive, but the visitors in the home-land can not help thinking of the poor people whom they meet in the mission field, who would be glad if they could secure four plain walls and a roof, under which they could sit on the earthen floor. These missionaries open the papers and find every week or two, perhaps oftener, the

record of a gift of fifty or a hundred thousand dollars to this or that college or other institution of learning. Perhaps it may be for a professorship in addition to the twenty or thirty or forty others now secured; perhaps it may be for an art-gallery or a gymnasium, or some other desirable thing in connection with the institution. But their hearts sink within them as they read of these gifts, though they are not narrow-minded men and women who do not appreciate the importance of having everything that may tend to the development of the generations to come. They can not help saying within themselves, "That gift of $50,000: it will add something to the value of a prosperous college, but it would found for all time a whole institution in our field where now there is nothing. It would at once open the way for a Christian education to scores and scores of young men who, without it, will have no opportunity to fit themselves as preachers or teachers. It would place a light in a region larger than any New England State, where there is now no institution at all adequate to the needs of the Christian community."

There is at this time in the United States a missionary of the American Board who is seeking an endowment for a Christian institution, of what would be called high order, in the field where he labors. A sum of money which would suffice merely to found a professorship in a New England college would go far toward establishing that institution on a secure basis, making it perhaps in years to come for all that region what Williams and Amherst and Dartmouth Colleges have been in New England. If this brother does not ask that some of the luxuries which are provided for our churches and institutions of learning in this country are curtailed a little, is it not right that he should ask for some of the crumbs that fall from the table, so that the people for whom he labors may not be left to starve? Among the millions given in America annually for the enlargement and developing of higher education, ought not some thousands at least to be devoted to the provision of efficient Training Schools in lands where young Christian communities have just come to the light and are crying out for help? A small portion of our luxuries would supply their pressing necessities.

A NEW PERIL IN JAPAN.

BY REV. J. H. PETTEE, OF OKAYAMA.

PROTESTANTISM has an immediate work to do in Japan. She should strike vigorous blows and strike them now. There are many reasons for this. Let us briefly refer to one that has not attracted general attention. The conflict is on there, but it is not between heathenism and Christianity. Shintooism as a religion is powerless and Buddhism is shaking in her shoes. The younger Buddhist priests already predict the downfall of their faith, and were it not for questions of bread and butter, or, more properly, rice and *daikon*, they would desert their cause by scores and hundreds.

But there is an enemy to fear. He appears in two forms: first, as an atheist or agnostic. Spencer, Huxley, and Buckle, in their crudest theories, are his inspired penmen. He catches the eye and ear of many of Japan's brightest young men. His second form, a far more insidious, — and hence, to my mind,

a more dangerous form, — is a low, loose species of nominal Christianity. I have no desire to attack the Roman Catholic or Russo-Greek Churches as such, but I especially fear them in this connection. He alone has the spirit of the Great Master who cares naught for names or nationalities but rejoices alike over every advance of pure Christianity. But there is a danger that the Japanese, in their amazing eagerness to become known as a Christian nation and to be admitted into the sisterhood of nations, may accept some low type of Christianity and in a mere formal way. Japan loathes the name of heathen, pagan. And who can wonder at it? Her patience is wellnigh exhausted that the sixteen nations holding treaty relations with her should still refuse to do her justice and should be afraid to trust her after the many proofs she has given of an unalterable purpose to become as good as the best.

Episcopacy, Presbyterianism, Methodism, Congregationalism, or other Protestant denominations will not or can not offer her a short road to nominal security. I fear the other two great branches of the Church might be tempted to do it. But it is replied: Japan distrusts Romanism too much to allow of such a result. So she did three hundred years ago; so she did fifteen years ago: but not to-day.

Witness His Imperial Highness the Mikado wearing mourning for twenty-one days last December, on receiving news of the death of His Catholic Majesty King Alphonso of Spain. Notice the attendance at the Roman Catholic chapel in Tokio of a representative of the Imperial family on the occasion of requiem mass for the dead king. Has there been no change in sentiment toward Roman Catholic countries and the Roman Catholic religion since the days when one of the Imperial edicts read: "Let no Christian henceforth dare enter Japan. And let it be known unto all that if the king of Spain himself, or the Christian's God [the Pope?], or the great God of all, violate this decree, he shall pay therefor with his head"?

Last December the Russian Minister to Japan died and was buried in Tokio. The funeral service was simply and solely of the Greek Catholic form. Princes of the blood, cabinet ministers, and other high Japanese officials were present. It meant far more than mere diplomatic courtesy.

A private letter recently received speaks of a movement among local officials favoring a nominal acceptance of the least exacting form of Christianity, the Roman Catholic. Mere assent to the name of Christian is regarded as sufficient evidence of a change of heart and life. The most progressive secular paper in the Sunrise Kingdom has openly advocated baptizing the Emperor and a few of the nobles, that Japan may be considered a Christian nation. "Christian blue is the fashionable color and not Buddhist brown; therefore let us put on a blue coat." The last thing a true Christian desires to see in Japan is Christianity proclaimed the state religion. Let not the history of Europe in that matter be repeated in the Land of the Four Seas!

What can be done to prevent it? First, let so-called Christian nations deal justly by Japan and revise the treaties so that this reason for a nominal adoption of Christianity may be removed.

Second, let the Protestant Church pour in her men and means at once. More

denominations are not wanted. Three or four of the leading ones now on the ground must settle this question. Others may capture a few outposts, but these must do the heavy work. Let them unite as far as possible. Let their forces be increased immediately. The fight is not for Protestantism, and especially not for particular denominations, but for a high type of Christianity. There are some Protestant denominations that could well be spared from the field. It will cost far less effort to win Japan to-day from what little heathenism is left there than to save her a quarter of a century hence from the icy clasp of atheism or a low, formal Catholicism.

"COME OVER AND HELP US" IN INDIA.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

Good authorities say that one out of five of the population of the United States is a member of an evangelical church. Then, on an average, each church has a responsibility for five times its membership. But, on account of the intelligence and wealth of the Congregational churches, let us make a much more liberal estimate for them, and say that they are responsible in this country for the spiritual welfare of even ten times their membership. The last Year Book says that there are in the United States 4,170 Congregational churches, with 418,564 members. Multiplying by ten, about four millions of the population of the United States depend on these Congregational churches. Who doubts that God has laid this responsibility on them; or that he has likewise laid on them the duty and privilege of doing their best to Christianize a proportionate part of the non-Christian world; or that the Holy Spirit led Gordon Hall and his associates to found the first foreign mission of these churches in India, and still places the responsibility for that work on these churches?

Five years ago there were in India two hundred and fifty-two million people, that is, *two and a half times as many as in the whole Western Hemisphere.* European Christians have a responsibility for their part of those two hundred and fifty-two millions; other American Christians have their part; and American Congregational churches have their part in three missions, namely, the Maratha, Madura, and Ceylon Missions. But in the Maratha Mission alone, lying around and east of Bombay, our Congregational churches have at least four million people (that is, as many as constitute their entire parish in the United States) who depend solely and absolutely on them for Christian light in this world, because no one else can or will supply it, while we have this light and can give it if we will.

But contrast the supply of Christianizing agencies for the two fields. The Year Book says that there are 4,043 Congregational ministers in the United States. Think, also, of the other Christian agencies that are here — the lay-workers, the colleges and other institutions of learning. In the equally large and far more destitute field of the Maratha Mission at the beginning of 1886 these Congregational churches had only ten missionaries. Ill-health has already started two of those homeward. Is this all the Master requires these Congregational churches to do for those four millions? Is it any wonder that the workers

there are overburdened and are breaking down? The object of this paper is to call attention to the imperative need of prompt reinforcements for the Maratha Mission and to the attractiveness of the field.

India is intellectually the strongest nation of Asia. It possesses an ancient literature surpassing in variety and extent that possessed by any other nation before the adoption of printing — a literature extending to between ten and eleven thousand works. In architecture it is one of the foremost nations of the world. Its highest castes are renowned for their keenness of intellect. Probably none to whom the English language is not the mother-tongue acquire and use it so perfectly as educated Hindus. The dignity of their past history and their natural force make them a more conservative people than the Japanese, and these conservative qualities guarantee that their progress will have a solidity which could not be found in a less conservative people. Yet their progress is swift as well as solid. India is rapidly cutting loose from the old and taking long strides toward something new. The educated classes are leaving the religion of their fathers, and for want of sufficient and proper Christian influence are, alas! tending to accept the infidelity of the Western world. The lower classes are beginning to long for light and are open to Christian influences.

Of the many peoples of India, those using the Maratha language are among the most solid and influential. The American Mission among them has had an interesting history and holds a strategic position. The rate of increase in its church membership has been about ten per cent. a year for many years. The only feasible way for American Christians to evangelize those four millions dependent on them is by raising up a force of native pastors, evangelists, and teachers. This is the policy of the mission. But the important and attractive work of securing and qualifying such a force depends on American missionaries. Would it be extravagant to ask for one hundred missionaries, that is, one as a leader for forty thousand? Should not there be at least one for every one hundred thousand? However, even this we do not now look for. But the mission does call most entreatingly to-day for six men with their wives, and for four other unmarried women, just to enable it to keep up its present work and to relieve those who are breaking down.

In the city of Bombay, with a population of eight hundred thousand, and with as many more in the surrounding district, the American Board has but two ordained missionaries, only one of them married. In this metropolis of India and of Asia a missionary has unlimited opportunities for reaching the educated classes through the English language, for preaching to the middle and lower classes, for literary work, for planning and sending Christian influences throughout the land, and for being a leader of the growing Christian community. Is there a more needy spot on the face of the earth? Two women are needed to conduct a superior school for the Christian community, and to do what they can for both Christian and non-Christian women. One missionary and the only female assistant will have to come home soon. The place must be promptly and strongly reinforced. Who will write to the Secretaries of the Board offering to fill these places?

One hundred and fifty miles east of Bombay, at Ahmednagar, a city of thirty-

five thousand inhabitants, which is the centre of a district containing seven hundred thousand people, is the Theological Seminary of the mission. It can be, and must be, made the centre of theological influence in Western India. So weak has been the force of that mission that the largest part of the responsibility for the institution has rested on one person, and in his absence from the country it is compelled to have an interregnum. What more attractive work for a well-equipped man than to share in enlarging and conducting the Ahmednagar Theological Seminary? Who will write to the Secretaries with reference to this work?

In the same city there is a High School (which might well develop into a college) intended to educate Christian young men, largely with a view to preparing them for advanced theological instruction, and to reach non-Christian youth of the higher classes. The missionary in charge of this institution needs a co-worker. Who will offer for that work?

In the same city is an excellent Girls' School, containing 152 girls, — about seventy-five of them boarders, — the largest Girls' School connected with any mission of the Board in any land. The ladies who have been conducting it are to take up other branches of mission work. The Secretaries are waiting for two persons for this school.

In the Ahmednagar district, in connection with three out-stations occupied by missionaries, there is the largest body of Christians in Western India, and of people who have often heard the gospel, but who need now to be followed up and led to confess Christ. There is an urgent need of one missionary to act as an evangelist among such a people, and also to superintend native preachers and teachers, and to help along the churches of the district. Who will offer to go to this work?

One hundred and fifty miles southwest of Ahmednagar is Satara, a city of thirty-five thousand, in the centre of a district containing eleven hundred thousand, inhabitants. For all these the Congregational churches of America have had for years but one missionary. No missionary of any other society works in that populous district. The missionary now there needs soon to come to America for his health. The district must be promptly reinforced. Who will volunteer for that field?

One hundred and fifty miles southeast of Ahmednagar and northeast of Satara is Sholapur, a city of sixty thousand, and the centre of a district containing eight hundred thousand, people. Here there have been only two missionaries, one of whom is now on the way home. Another reaper is wanted there to reap in fields white for harvest. Who will offer to go to Sholapur?

One missionary to do general work, especially among the educated classes, at Bombay; one to take part in the Theological Seminary at Ahmednagar; one for the High School there; one to do work like Mr. Moody's in the Ahmednagar district; one to do the same at Satara; and one at Sholapur: two associated ladies for educational and zenana work at Bombay; and two for educational work at Ahmednagar, — are the very least that the American Maratha Mission imperatively needs to-day. Ought not the 418,564 members of the Congregational churches of the United States, with their 4,043 ministers and many theo-

logical students, quickly and gladly to supply these small reinforcements? Without waiting for others, will not some write to the Secretaries of the American Board offering to go?

A PLEA FOR HELPERS.

BY REV. DWIGHT W. LEARNED, OF KIOTO, JAPAN.

THE Japan Mission has just had presented to it a rare opportunity for opening a new centre of work in a most important part of the empire. In Sendai, which is the chief port and natural base of operations for all northeastern Japan, several influential gentlemen are earnestly desirous of founding a good school upon Christian principles, and have offered to furnish buildings and meet all incidental expenses if missionaries can be received as teachers. This is such an opportunity as is seldom offered, and such as ought not to be neglected. Since foreigners can not live in the interior except by some such arrangement as becoming teachers, it is greatly to be rejoiced in that there is an opportunity of opening a school under such favorable circumstances. Besides the opportunity of getting a residence and a base for operations in that region, there will be grand opportunity to get hold of young men who may become valuable Christian workers. Such a school may be made an important feeder for the Theological School at Kioto.

But to occupy this place and improve this opportunity there is need of two new men. Such a station ought not to be opened with less than three men, so that justice may be done to the school, and yet the missionaries not be so fully absorbed in it as to have no time and strength for other work. With difficulty the mission will spare *one* man for this new field, but it will be impossible to send more, and thus there is imperative need of two new men. At least one of them ought to be ready to enter upon the work next fall.

But this is not all. There is almost equal need of two men for opening a new station on the island of Kiusiu, perhaps at Fukuoka, and there are two more needed at once in the Kioto School. Thus, at least, six men are wanted at once,[1] besides all that may be needed in the future.

Some young men may perhaps have been deterred from coming to Japan by the thought that the missionary work there is so far advanced that soon there will be no more need of foreigners. This is quite a mistake. It is true that Christianity is rapidly advancing, and that the Japanese are able to take a prominent place in the work, but no one who comes out now, or for several years to come, need fear that he will be discarded with his life half-spent, if he is the man for the place. It is safe to say that for many years to come there will be work enough here for all workers who can be obtained.

Others may hesitate through a modest distrust of their own powers in comparison with the great ability needed for the work. It is, of course, absurd to suppose that men who are not fit for work at home are wanted in Japan, or in any other mission field, but it is a mistake to imagine that only men of rare and

[1] To these should be added two additional men for the Northern Japan Mission, at Niigata, making eight for the empire. — EDITOR.

commanding talents can be useful here. No powers are too great for the work, but men of less extraordinary gifts need not fear that the work is too great for them. Readiness to adapt one's self to circumstances; patience in plodding along without any great immediate results; tact in dealing with men; readiness to take an apparently inferior place and to depend upon influence rather than authority in moving and leading men; sympathy with young men and skill in winning their confidence, — these, and other such gifts, may be quite as much needed as great eloquence or profound learning. Skill and tact in using the knowledge which one has are important, and sooner or later there is pretty sure to be opportunity to make use of all one's special acquirements. If one has the gift of eloquence, he will have ample opportunity to use it, but let him not be above giving some time, if necessary, to the more humble work of teaching. If one has no great eloquence, but has skill in teaching and tact in leading young men, he will find a great opportunity.

Some may possibly have got the impression that Japan is so unhealthy a country that no one of ordinary constitution can endure it. For some people of especially nervous temperament, it may, perhaps, not be a good country, but any one of ordinary strength may expect, with reasonable care, to enjoy as good health here as anywhere. The writer can not boast of a vigorous constitution, but he has spent ten years here with scarcely a day's interruption by sickness.

The claims of Japan as a mission field are well known to most, but perhaps not yet fully appreciated. It would be absurd to say that the gospel should be preached only in countries where it will make rapid progress, but it seems reasonable to believe that God is calling the church of Christ to make special efforts just now for Japan. It is true that one may get an exaggerated idea of the progress already made, and that one who comes here expecting to find the country almost Christian with no obstacles in the way of the completion of the work will be disappointed: but it is also true that in no country may a young man expect to see so much progress made within the limits of one lifetime. The missionary here reaches all classes of the people, not one nationality out of many, nor one class alone, but the whole people. He addresses a people intensely patriotic, not ready to admit the rule of foreigners, but in general quick to learn, and easily influenced by sincere love. He addresses a people, who, though not possessing great wealth, are not in general sunk in abject poverty, and who are ready to contribute to the support of Christian institutions. He addresses, not a race of savages or barbarians who must be slowly and painfully elevated to civilization, but a high, intelligent race, many of whom are able to become no unworthy fellow-laborers, and, though he does not become a bishop over the flock, he has the better position of a fellow-elder and a fraternal helper and adviser. He works, not for a subject or decaying race, but for an independent and vigorous nation which is sure to have an important part to play in history. And he has the reasonable hope of not only helping in the planting of the seed, but also of seeing a sturdy tree grow from it. No young man of Christian ambition need desire a nobler or more satisfactory work than to have a share in the establishment of Christianity in Japan.

But, while the progress already made is wonderful, there is a great work yet to

be done, and a lack of men to do it. There are large sections of country where little or nothing has yet been accomplished, and the demand everywhere is for men. There is need of all good Japanese workers who can be got — and ten times as many, and there is need of more foreign workers. The Japanese Christians must, under God, do a great part of the work, but there is much which foreigners are needed for. And where are the men? During the last seven years this mission has received only three men. Are we to go on like this for the next five years and lose all the opportunities that are offered? Are there not at least six men among those who graduate this summer who will give themselves to this work?

Letters from the Missions.

East Central African Mission.

A REVIVAL.

RECENT numbers of the *Herald* have contained reports from Mr. Wilcox, of a most encouraging character, respecting the apparent beginnings of a Christian life in the young men at Makodweni. And now Mr. Richards reports a similar awakening at his station — Mongwe. At a union-meeting held at Mongwe, December 23–28, at which the adherents from the three stations were gathered, there was a remarkable outpouring of the Spirit. Mr. Richards, writing January 6, says: —

"For some time there has been a noticeable growth of interest in all religious teaching on the part of our boys. There has been no outspoken word or scarcely an act, yet we have been able to see the marked effect of truth as it reached the intellects of these persons. We knew that in time all would be as it should be, and these persons in our employ would be at the same time in the service of the Lord of the heavens and the earth. But matters have moved much faster than we had anticipated, and while we were waiting, not knowing just how to make the first start, it all came about naturally and far more spontaneously than we had anticipated.

"On the Wednesday preceding Christmas the mission held a fast, and prayer was made for just such a work as was accomplished. On Thursday evening Mr. Wilcox and family, including twenty-four native boys and girls, arrived, and though all were tired we held a meeting, and after some of the visitors had made remarks or offered prayer our boys jumped to their feet. So fearful were they lest they should not get a chance to be heard that several were speaking at once, renouncing all sin, all native customs that were doubtful, and giving good testimony for a better service in the future. The whole number who made public this decision was forty-eight; twenty-four from Makodweni, one from Kambini, and twenty-two of our boys, besides an old woman who lives hard by the chapel. Since the meeting two more have joined the number, and many more, perhaps hundreds, are put into serious thought upon the matter of securing a peaceful eternity, as well as of being useful in this life. The days were all taken up with services until Monday the 28th, when the visitors returned home.

"We are all filled with a new joy, a joy akin to that of parents for their children. We are at a loss to account for such enormous results from the minute efforts put forth on our part. During the Sabbath we got the reports of the Board Meeting in Boston, and it seemed as if the great wave of godly enthusiasm awakened at that meeting had reached us, and lifted us all, heathen and missionaries, upon a new plane of joyful experience. Yet we are rejoicing with trembling lest many who say they are alive are not; but within the

few days which have elapsed we have been unable to discover anything to contradict the testimony they gave of themselves. The boys have shown signs of effort to live as they should.

"One boy, a Zulu, one of the first who came to us, was in great trouble on account of his former sins. He had taken his brother's wife and run away with her, saying his brother was dead. Now he says he is alive, and has made every effort to restore the stolen goods (for it is nothing else in Tonga), but without avail, and has left the woman altogether. All the boys have ceased to use tobacco, not because they were told to, but because their teachers do not use it and think it hurtful. They have abjured intoxicating drink and magical medicines, and have pulled off their earrings and brass wires. This required no small effort, but there has been no falling away.

"We are slow to believe what our eyes behold, because the converts know so very little of the tremendous responsibilities they have undertaken, and yet we know that if they are determined nothing shall turn them back."

FORSAKING ALL FOR CHRIST.

Mr. Wilcox, after his return from Mongwe to Makodweni, wrote as follows, January 2: —

"Most of those who are now with us at this station have given up tobacco, hemp, drink, and ornaments, and say they have left forever their heathen friends with all their customs, and want to build houses on our premises, and learn and practise the customs of God's people. Should you be in one of our meetings and hear them pray and testify, you might think we have had a Day of Pentecost. But you should know the whole truth. Converts here have just as much of the earthly element clinging to them as anywhere, and among the few chosen ones there are doubtless the many who were merely called and who may only endure for a time, as is the case everywhere in the world. Among them all I do not see yet much poignant conviction of sin. But we have certainly great reason for encouragement in the fact that they show a disposition to obey the truth as fast as they receive it.

"One instance of this will be enough to show what I mean. At our meeting at Mongwe I had been preaching about how the early Christians brought all their wealth and laid it down at the apostles' feet. They — that is, our people here — had professed to have given up tobacco, beer, etc., but that was not enough: they must consecrate all to the Lord and not keep back anything. Now what had they left that they would not give up? With scarcely a moment's forethought as to what I was going to do, but observing their foolish ornaments of iron and brass on their ankles and wrists and dangling from their ears and around their necks, I asked who was willing to lay them down, hardly supposing that one would consent upon the spot. But immediately they began to strip them off.

"Some of these ornaments were grown into their bodies in such a way that we had to send for instruments to cut them off. There were charms of snake skins and bones, to part with which, most natives think, is next to parting with their lives. But, excepting the girls, not one of those who professed Christ went out of that house wearing any kind of ornament. Other instances might be given of this spirit of willingness to put the truth in practice at once. But what they all now need most is not sudden outbursts of self-denial, but steady instruction and discipline in almost everything that goes to make up Christian manhood. It seems to me as they now are they are as impressible as the clay in the potter's hand."

European Turkey Mission.

FRIENDLY TURKS.

MR. CLARKE, of Samokov, reports a stay of several days at Bansko and neighboring towns which are not in the new Bulgaria, but in European Turkey proper. At five places where evangelistic services are now held, though there is but a single permanent preacher, there is evidence of growth. At Bansko 150 persons were

present at the morning service and 200 in the evening. The services have been well sustained by the native Christians, but there is great need of a permanent pastor among them. Mr. Clarke writes: —

"Fifteen thousand Turkish troops are in the border towns, — Djumaa, Bansko, etc., — but I have never known traveling so safe and business so undisturbed. Forced labor is paid for, and the Turkish soldiers often quartered in stables, etc., leaving, so far as possible, the homes of the Bulgarians free to their owners. The people of Bansko were not even required to draw wood from the near forests to supply the soldiers who, coming from the warmer regions of Smyrna and vicinity, poorly clothed, were suffering and dying without the hospital care they needed. I saw the rooms of the hospital, in which the only means for warming them was a stove for each room, made of a tin oil-can. In Djumaa we saw a squad of soldiers digging graves as we approached the place, and a Turk told us that 1,300 of the 10,000 soldiers who had come there had died since their arrival two months before.

"It is evident that the Turks are seeking to avoid all pretexts for war. In November last there was much excited feeling among the Turks of this district and of places to the south, and bashi-bazooks were preparing to invade Bulgaria; but government orders prevented any movements; and since the coming of the troops the whole country has been very quiet. I was pleased to see a considerable degree of cordiality between the soldiers and the Bulgarians. Would that equality before the law might give the opportunity for such feelings to increase, to the great benefit of all, but especially of the ruling race!

"In their lack of employment, the Turkish officers and others seemed very anxious to get Turkish books. Some fifty copies of separate gospels had been distributed, and we have since sent some 200 more books from Samokov — and still again some 250 more."

The volunteers who went from the school at Samokov into the Bulgarian army were absent too long to allow them to bring up their studies of the year, and now two classes have been dropped, and Mr. Clarke has been left free for outside work. These soldiers, it seems, have received but *one franc* a month.

CHRISTIAN SERVICE IN HOSPITALS.

Miss Stone, who had returned to Philippopolis from her temporary service at the hospitals at Sofia, writes under date of February 18 as follows: —

"Although there were still about five hundred wounded men left in three hospitals in the city (to whom my assistant and myself and our friends with whom we boarded while in Sofia were the only visitors to converse with them, and to try to comfort them and direct their thoughts to the only real things), yet I felt that, having distributed the five hundred Testaments sent me for use in the hospitals, I must return to Philippopolis, and while the times are quiet, make a circuit of the eastern part of my field, to see how the school-work and the work among the women has prospered. I have been exceedingly happy in the hospital service, which has been purely a spiritual work, to distribute religious reading, and to seek opportunities for religious conversation. Our service in writing letters, telegrams, etc., for the wounded, in the time of their terrible need, was all to this end — that God might thus give us access to the hearts of the men for whom we wrote, and also to their families, to whom we wrote. There was sad need for other departments of service, such as nursing; but we held ourselves strictly to the work which we hoped would enable us to help the men in their religious life. In this effort we have been very thankful for some little tracts issued from the Samokov school press, which were exactly adapted to the times, being stories of the conversion of two soldiers. We distributed them in the hospitals, the men thankfully receiving them; we also gave them to crowds of soldiers upon the street, who gladly took them, giving us their thanks. I never met an instance of

rudeness from any of the boys upon the streets, nor in my many, many visits to the many hospitals, which at first, in the time of greatest need, were opened in Sofia. This has many times excited my wonder, while the uniform courtesy and thankfulness of the men, both wounded and those in active service, has filled my heart with the thankful assurance that God had surely sent us to Sofia for that time of need. We are all hoping for an established peace, but preparations are going forward rapidly for the enrolment of the new levies, for which a proclamation was issued last Saturday.

"Prince Alexander arrived in Philippopolis as governor-general of the province, and had a most joyful and enthusiastic welcome, from Turks as well as Bulgarians. We were told that the representative of the Russian Consul did not go with the other foreign consuls to meet the Prince, and the Greek Consul did not raise his flag. All these things are significant."

Central Turkey Mission.

A GRACE BESTOWED ON THE CHURCHES OF MARASH.

Mr. Christie, of Marash, who, in the absence of his associates, is doing the work of at least three men, writes briefly of a persecution at Geben, more severe than any heretofore experienced by any evangelical community in that region. The matter has been appealed to the government in the hope of securing redress. Mr. Christie refers to the recent action of the brethren in Marash in offering to give £400 (about $1,750) to secure a permanent theological seminary in their city. Of this gift Mr. Christie says: —

"I can not help expressing my sincere admiration of the offer they have made to raise so large a sum of money for such a purpose, at such a time as this; for although the Turks are not yet actually engaged in war, still our people are bearing war burdens. The taxes have greatly increased; our Protestant community here is now paying, over and above the taxes, 450 piastres a month toward the support of the families of the soldiers who have gone to the front. Trade is at a standstill; the number of the poor dependent on the charity of our churches has greatly increased; in whatever direction we look the worldly prospects of our brethren are at present most gloomy and discouraging. That they should, at such a time, devise such liberal things for the Lord's service fills one's heart with joy and thanksgiving. I know now, as never before, the feelings of Paul when he penned the first part of the 8th chapter of 2d Corinthians."

Eastern Turkey Mission.

ENCOURAGEMENTS AT MOSUL.

Mr. Gates forwards from Mardin a translation from a letter of a native pastor now in Mosul, who says: —

"The meetings on the Sabbath and during the week are good; nearly all the brethren attend, some of whom were before estranged because of disputes among the brethren. Some of the Jacobites come also. Last Sabbath four were present. The church committee and I visit the brethren in their houses nearly every night, and we see many benefits arising from this course; especially this, that we find Jacobites in many of the houses, and we preach the truth to them and to the women. The church had a meeting last week and made arrangements for the coming year in a spirit of love and brotherly harmony. The church committee had a meeting last Sabbath to consider a disagreement between the brethren. After a long sitting they were reconciled.

"In many houses I have found those who expressed a desire to learn. Whenever these instrumentalities shall be employed the state of the church will be better and favorable to progress here. This evening the young men held a meeting with me for learning hymns. Twelve young men came together, two of them from the old churches. I find the young men of Mosul desirous to learn and active in endeavoring to persuade others to come

to meetings. Our meetings are delightful; the brethren pray and exhort and incite one another to spiritual edification and brotherly harmony, and in their prayers they implore the outpouring of the holy Spirit as at the day of Pentecost."

BOYS' SCHOOL AT VAN.

Dr. Raynolds writes from Van, January 25, as follows: —

"I am happy to report that our Boys' School seems steadily growing in popularity and influence. The number of pupils in the different departments has reached about seventy, though we slightly raised the tuition at the opening of the fall term. The receipts for tuition for 1885 will amount to seven or eight liras, and we shall hope for more in 1886. Besides the daily Bible-lessons with all the pupils, the last half-hour of every Wednesday afternoon is devoted to a prayer-meeting, in which we try to bring home the truth practically to the heart. More or less of the non-Protestants attend the Sunday services and class, — including a special youths' prayer-meeting, — and some of this class show an interest in the truth and a desire to do right which might give some hope that they were renewed, if our experience had given us any encouragement to believe that those kept under the influence of the old church would ever be able to maintain a Christian profession and life.

"One non-Protestant graduate of the school is in Aintab College, and another youth is hoping to go to Harpoot next year. A church member, who is now assistant pupil in the school, we hope to send to Harpoot for a theological course soon.

"I am trying to do all I can this winter in the way of reaching and influencing outsiders. A large share of my evenings I devote to calls at the houses of our pupils and others. To promote the same object I devoted three days during the holidays to calls, going to sixty or more houses, at over forty of which I found people at home and sat with them a while."

North China Mission.

PROPOSED NEW STATION IN SHANTUNG.

THE work of the mission in the northwestern section of the province of Shantung, having its centre at the village of Pang Chuang, has proved so successful that a proposal has been made to establish a new station further south. For the purpose of examining the region with reference to the selection of a suitable location, Messrs. Sheffield, Peck, and F. M. Chapin visited Wu Cheng, Lin Ching, and Tung Chang. Mr. Chapin writes: —

"Of the places visited Lin Ching seems to be the most favorably situated for the next new station. Wu Cheng Hsien is too near, being only twenty-five miles away. Any place within a day's ride of Pang Chuang seems out of the question.

"Tung Chang Fu is a large city, seventy miles south from here, with a population of perhaps fifty thousand; but its present surroundings are quite unfavorable. At this time it is an island by reason of water from the Yellow River, which, bursting its northern bank, has flooded all the country to the south and northwest of the city. More than one hundred villages are under water, and the prospect for the next few years is that the same thing will happen each year. The cause of all this is not the superabundance of rainfall along the sources of the Yellow River or its tributaries, but is due to the silting in of dust from the plain, gradually filling up the river-bed until it either overflows and floods the surrounding region, or, as it did some centuries ago, makes for itself a new channel to the sea. One would suppose that the Chinese government would do something to remedy the evil, especially as, recurring annually, it greatly diminishes its own revenues. The government has already spent large sums to deepen the channel of the river and strengthen the dikes; but, unfortunately, most of this silver found its way into the pockets of corrupt officials, and so the repairs are not made.

"The region around Tung Chang is fertile, and the city has communication with the outside world by the grand canal.

It is also a telegraph-station, and whenever a railroad is built from Tientsin to Shanghai it will doubtless pass through both Lin Ching and Tung Chang. The chief, and perhaps the only, objection to the latter city as a station is this liability to floods, which would cut off touring by land for a good part of the year, and may possibly render the city unhealthy to reside in.

"Notwithstanding the objections which had rather prejudiced us against Lin Ching chow, the more we saw of that city and its people led us to fix upon that place as the best situation for a new station. The objections to the place are (1) that its population is largely Mohammedan: though we found by careful inquiry that the highest estimate of that sect made it only three tenths of the whole, and other estimates not more than one tenth; and (2) the prevalence of the opium curse. This curse meets us everywhere, and at Lin Ching there are a large number who are its slaves; but here the number is no larger than at Kalgan or Ta Túng Fu, and probably not as great."

LIN CHING.

"We were led to regard the city with favor from the following considerations: —

"It is a large city and favorably located. It has water communication with Tientsin, on the north, and with the borders of Honan and Southern Shanse on the south. The grand canal practically starts here, opening up a commerce with Tung Chang and the south as far as Shanghai.

"Twenty-five years ago the Tai-ping rebels captured the city, slaughtering its inhabitants, besides many who had fled for refuge within its walls, to the number, it is said, of more than 100,000. The Wei River, flowing past the city, was reddened with blood as far as Wu Cheng, thirty miles below. Since then the city has slowly recovered, but the citizens have built outside the walls, known as the western and southern suburbs. Owing to its shape, an estimate of its population is not easy. It is probably as large as Kalgan. Besides its own outlying villages the city governs three *hsien* cities with their villages — somewhat over two thousand in all. Within a day's travel in any direction there are not less than a million and a half of souls — a parish sufficiently large and important to satisfy the most zealous minister of the cross. It is this large farming population which makes Lin Ching and other cities on the plain such excellent centres for mission work."

FRIENDLY PEOPLE.

"The people are, at the least, as favorably disposed toward foreigners as at the north. The treatment we three Americans received while walking through the main street of the city was something different from what I had experienced in any city in China. There was absolutely no reviling. Frequently the merchants, rising up, invited us to enter, drink tea, rest, and the like. No crowd of men and boys came dangling at our heels, and whenever a crowd out of curiosity assembled it was always peaceably disposed. We all agreed that at Kalgan, Pao-ting-fu, or Tung-cho, — cities where foreigners have lived for many years, — it would be impossible for three foreigners to go through the streets as we did, and receive such universally kind treatment.

"The city is within easy access of Pang Chuang. The only objection raised to it will be that it is too near. Fifty miles seems not far away when it is reflected that China is a mighty empire, and if stations are to be located throughout its eighteen provinces on the same scale, both England and America will soon be drained of ministers and physicians. But in China, where the population in the agricultural districts often comes up to one thousand per square mile, the attempt to reach the mass of humanity within a radius of fifty miles is absurd. The population of such a district cannot fall short of from five to seven millions. A smaller field well cultivated would unquestionably produce larger results in the end.

"This province of Shantung is quite different from Northern Chihli. The difference is not merely physical: there is a difference in the people. Here, with a fertile soil, the land is so crowded with people

that the struggle for existence is more intense. Women work in the fields, go to market, spin, weave, etc., doing far more than their sisters in the region of Kalgan to keep the wolf from the door.

"There is also a better preparation for the gospel, as is shown by the unrest of many who have forsaken the 'three religions' of their fathers and are seeking in secret religious societies some patent key which will solve their doubts and unlock the great mysteries. In the region around Pang Chuang there is the additional help arising from the remembrance of the famine relief given a number of years ago."

Shanse Mission.

THE OPIUM CURSE.

Mr. Atwood, writing from Tai-ku, December 16, reports the continuance of the work begun in Li Man Chuang, a village eight miles from the city. The beginning of that work Mr. Tenney reported in the *Herald* for January last, where the name of the village was erroneously given as Simien Chuang. Mr. Atwood writes: —

"Although our work in this village has been carried on quietly, yet I think it has exerted a good influence through this village. There is probably no one in the village who has not heard about Christianity, and almost all have heard about the essential doctrines. The old patients were willing to come in to our Sunday service, and during the week more than a hundred men and boys have come in at a time to see the lantern pictures and listen to our talk about the Bible scenes. A large number of patients have received medicine and treatment, not only from this village but from other villages not far away. We concluded to charge a fee of about a dollar for admission to the Opium Refuge. Although this caused some dissatisfaction at first, and some would not come on account of it, they are now coming in, and we shall soon have more applications probably than we can provide room for.

"We are having a better class of patients now than we had last summer — men from whom we expect better results than followed the work of last summer. A large share of those men have confessed that they have returned to the use of the drug, though in smaller quantities. They seemed to have no stamina at all, but fell before temptation as easily as the thistledown moves before the wind. The only motive they have to break off seems to be their straitened circumstances, and as soon as they can get a few dollars ahead they are anxious to indulge again in the enslaving habit. The fearful effects on their systems, the prospect of certain financial ruin in the end, and the great discomfort experienced in reforming, seem to make little impression upon them. I suppose we ought not to expect *permanent* reformation until the stronger motives presented in the gospel are known and felt by them, and even then we are told by those older in experience that a church member who is a reformed opium-smoker is to be spoken of with fear and trembling.

"The prospect before us is not bright when we take into account the fact that in the cities nine tenths of the men and *all* the women, probably, are slaves to the drug; while in the villages the number of those who use it is far above *one half*, and probably more than *two thirds*, of all the people. At the present rate of increase in the use of the drug a few decades more will suffice almost to depopulate the plain. Should another famine occur soon it would precipitate this calamity upon them with dire certainty, so great is their poverty. The most discouraging feature about it is that they do not want to give up the habit. They cling to it as if it were the dearest boon. Nothing but the motive power of the gospel and the very power of God himself can bring these people out of this bondage.

"We are trying to impress these truths upon a few day by day. Pray for us, that our faith fail not. We have greater need of your prayers than you can realize or imagine, I think. From the human point of view faith seems impossible sometimes, but I believe the promise has not yet lost its sanction: 'Lo, I am with you alway.'

I do not doubt that God is able to make out of these beings a holy Christian people to his own glory, and the triumph of his grace will be all the more glorious when we think of the depths from which his power and love shall have raised them."

AN IMPROVED OUTLOOK.

Mr. Thompson, who has recently joined the mission, reports that the climate agrees with his health even better than he had anticipated. He adds: —

"The outlook for the work of the mission I should judge to be somewhat more encouraging than it has been hitherto. During the summer there was a revival of the old anti-foreign feelings. It was rumored that a great dragon had appeared at Shanghai and destroyed a number of foreign houses, with their inmates. Placards were put up, in various parts of the province, warning the people to beware of foreigners. This state of things affected the work for a time, but the feeling has now considerably subsided. A reaction has begun to take place. Patients are coming in larger numbers to the Dispensary, and Dr. Osborne is kept quite busy."

Japan Mission.

THE SPIRIT OF THE PILGRIM FATHERS.

We are permitted to give the following extract from a private letter from Mr. Neesima, addressed to personal friends in this country: —

"Now allow me to inform you of my last visit to Annaka. I went there in the afternoon of January 26. The people met at their church to receive me that afternoon. I had a good number of the brethren and sisters, although it was a busy weekday. I spoke there over one hour. Then I paid a short visit to an adjoining town, Haraichi, where are several Christians belonging to the Annaka church. I did not speak there, as most of them were present at the Annaka meeting, but simply paid a visit to the sick old man who gave us 700 *yen* for enlarging our school at Kioto, when we celebrated the tenth anniversary of the school, just after my return from America.

"This old man was too feeble to sit up, but was raised and held up in bed in the arms of his grandson. When he heard of my safe return from America, he desired very much to see me, and was greatly disappointed that I went directly to Kioto without visiting Annaka. When I went to Annaka at this time, he sent me a special request to call on him, so I did. It was a most touching scene. He was very weak, and could hardly speak, but he told me what peace, what trust, what comfort he had in Christ. He is ready to go, and leaves no anxiety behind him, because his home friends are all Christians and living at peace one with another. He desired to see me, that he might express to me his reason for building in his own town a meeting-house costing 1,500 yen, and a large primary schoolhouse that would accommodate over 400 children, and also for giving a donation to our *Doshisha*.

"When Pastor Miyagawa, of Osaka, came to Annaka four years ago, and spoke to the people, he told them something of the English Puritans, and also something of the Pilgrim Fathers, and this old gentleman was greatly interested in the story. Since then he has been trying to imitate what the Pilgrim Fathers did when they landed on the wild shores of America, that is, they built a meeting-house, which was also used for a school; and it was his desire to do the same thing for his townspeople. Through his influence and effort a church-building, and also a schoolhouse, were completed within the past year. With the donation to the Doshisha he wishes to raise up Christian youth in Japan to be like the English Puritans.

"He told me further that he is ready to depart hence, but if the little he has done in the Lord's name could be a means to bless the coming race he will be much gratified, and be grateful to the Lord for his gently leading a man of old age to his eternal heaven, and giving him a heart to remember his fellow-creatures in his dying hours. I closed our happy conversation with my parting prayer."

West Central African Mission.

ROMAN CATHOLIC INFLUENCE.

LETTERS have been received from Bailundu dated January 23, and from Benguela dated February 8. The health report continues to be excellent; Mr. Walter and his family finding residence at the coast far from being as perilous as it has been supposed to be. The following reference made by Mr. Walter to the plans of the Roman Catholic authorities on the West Coast is significant: —

"The *pádres* at Bihé, who are political agents of the crown, in long gowns, have an important lead on us. We shall soon hear, no doubt, of their having concluded several contracts of vassalage with native kings of the interior, just as the pádre at Caconda is doing, and the provincial government makes a big noise about it in its official paper.

"The new Portuguese Bishop, who has recently arrived at St. Paul de Loanda, and who was received with all the military honors, which could not have been excelled by that city even if it had been in honor of His Royal Majesty the King of Portugal himself, is starting at Loanda a Missionary Institute for priests; and one of its special features will be the teaching of Umbundu and kindred dialects prior to their being sent into the interior as Romish-Portuguese (political) missionaries. Need I emphasize this simple statement?"

FROM BAILUNDU.

Messrs. Stover and Sanders had been for several days attending the king's court for the trial of cases, and find this one of the best methods for gaining a knowledge of the language. Of affairs at the station Mr. Sanders writes: —

"The man who is to carry mail from the coast to Bihé passed about three days ago. It looks as if they expect Kwikwi to be postmaster here. If so, I doubt if we shall trust our letters to that route. I was called on Sunday to come up and read the letters. On Monday I went. The letter to the *osoma* merely informed him that a mail route had been established. He evidently thought all the letters were for him, for he told me to open the little sack that was sealed and directed to Bihé. As I refused to do so, he ordered the Cabinda carrier to, which he did. When informed that the two letters and the paper were directed to Porto instead of himself, he had them put back.

"We sincerely hope that some seed is falling into the hearts of the few lads who are about us; they are well-behaved and lovable young fellows for the most part. But (I will speak for myself alone) I do not know how much they really understand what the service of Jesus is and what an entire claim it makes on all they are or have. Indeed, Cato and Olokoso are the only ones who are of such age that they would be apt to be thoughtful on such matters, even with the fullest and plainest instruction.

"There are some fine, almost full-grown, lads in Chilume who will make fine Christians if converted. The only way in which they can be reached that I see is by individual talks. The discouraging thing about it is that they seem infected with the spirit of the older ones, who think it smart to pretend to agree while with us, but to ridicule and joke and blaspheme as soon as we leave. They always hope that the agreeing will be profitable."

Notes from the Wide Field.

AFRICA.

MR. ARNOT AT BIHE. — Mr. Arnot will be remembered as the young Scotch evangelist who had been among the Barotse, and who came to Bailundu at the time our brethren there were driven out. His service to our mission was of great value. While on his return to the Barotse he spent some time at Bihé, and we find in the *Echoes of Service* a letter written by him from Bihé, September 15, 1885. The king of Bihé has granted him a letter "giving him the road," which authorizes him to travel freely. The

following extracts from Mr. Arnot's letter will give some insight into his circumstances, and will show how real a thing the slave-trade is at the present day: —

"Nasoma, who has been for six months in my employment, is a most steady, careful, sober man, and one whom I can trust with everything. I have just arranged with him that if the door be opened at Garenganje for work, he and I shall set to, build a house, and lay out a bit of garden, and when I return to Bihé for an expected helper or helpers, he will remain to keep house and look after the garden. In this way we shall find, on returning, a place to lodge in, and shall not have the work of building to do over again. Native huts, or native building on a scale according to a white man's ideas, will not do, for natives have no idea of making houses waterproof. Besides a few tools, I carry a *six-pane window-frame and glass*, a comfort indispensable to health, for I have suffered much from being compelled, for the sake of light, to sit at open doors or at a hole in the wall. The frame, when taken to pieces, goes into a very small space and is quite light, while the glass takes very little room at the foot of the box. I find that I can not take the same liberties in this country as at home; to sit outside, however warm, to let the wind blow upon me for any time, or to wash in water below a certain temperature, will knock me up for days.

"My ox is in splendid condition, and so quiet and tractable; indeed, to sum up, everything is supplied to me of the *best*, and every one seems to be with me, and willing to help. Even my little cook makes better soup and sweeter bread than I ever gave him credit for before. My visitors are the sick and lame; each evening I walk over to a village close by, where I meet with six or eight half-castes and Portuguese-speaking blacks, and we converse together until dusk. And so my short waiting-time has gone by. The Lord *compels* me to praise him; he *fills* my mouth with thanksgiving. Three years ago I reached the Chobe River, after a long and trying desert journey, and I well remember how I grudged the passing of that volume of water, for I seemed to have taken but a drop wherewith to satisfy my thirst, and yet I was unable to drink more. Does not the smallness of our capacities make us groan when we get views of the abundance that is in Christ?

"A report reached me of the death of Cocashia, the little boy whom I had left at Bihé unable to proceed further, but I now find that he was enticed by one of Señor Porto's slaves into the woods and there handed over to some traders and sold by them at the coast. I loved the boy as my own child, and grieved over his death; but this news is much worse than the former. I at once sent off to the coast for particulars about him, as slaves are shipped from Benguela every month, in large companies, to Portuguese colonies elsewhere. To redeem him, I offered £20, besides paying the expenses of an agent at Benguela to hunt him up, and though, humanly speaking, the chances of ever seeing my boy again are few, yet prayer *avails* with God. I have often heard the groan of this country's sorrow, but now I *feel* it."

Bishop Hannington. — *The London Times* of March 19 contains a letter from Rev. Wm. Jones, the African who was Bishop Hannington's companion through Masai land to Kavirondo, addressed to the secretary of the Church Missionary Society, giving many items of interest connected with the reports of the martyrdom of the bishop. It seems that the whole caravan, after leaving Rabai on the 22d of July last, passed over the route taken by Thomson with no special difficulty, save that at one time they were on the point of turning back on account of the peril of starvation. The caravan reached Kavirondo near Victoria Nyanza, October 8, and leaving Mr. Jones at Sundu's village with the main portion of the carriers, Bishop Hannington started for Uganda with fifty men. The following extract from Mr. Jones's letter tells the rest of the sad story: —

"On the tenth day of the bishop's journey the party found themselves in a country which is described as being full of plantain-trees, which yield the chief article of food

of that part of the world. The bishop asked for the chief of the country. The chief, being informed of the bishop's arrival, came to greet him. The chief then asked the bishop how long it was since he had left the coast. The bishop said three months. The chief then asked the bishop for ten guns and ten barrels of powder as a hongo. The bishop said that he could not comply with such a high demand of hongo in his friend Mtesa's country. The chief after that went away home rather in a bad mood, and the bishop, instead of the above demand, simply sent him one barrel of powder and four elbows of cloth. Soon after that the chief sent some men who pretended to conduct the bishop to a place whence he could see the lake. The bishop most eagerly followed the men with only one follower. They had scarcely gone any distance, when the bishop and his man were caught and tied and conveyed to the village by a way through which the bishop's men could not see their master, thus taken away in a manner that would excite them. However, one of the bishop's men happened to be in a place where, to his great horror and surprise, he saw the bishop and his follower being conducted into the village with their hands tied with ropes, and soon went to inform his companions of it. There was no more order after that. The bishop's goods were all ordered to be taken to the chief's home. Some of the cooking materials of the bishop were soon scrambled by the natives. The men, terror-stricken, did not know what to do. The bishop was asked to wait for an answer from the great chief. For eight days the bishop was in his confinement, while his men were allowed to go about the place. On the eighth day the messenger sent to the great chief returned, and on the same night there was a great deal of drumming and shouting among the natives. When our men asked what was the cause of the shouting among the villagers, they were told that the great chief had given orders that the Mzungu should proceed on to Uganda to see the great chief.

"On the following day all the bishop's men were disarmed in the morning, after which they were caught and tied two by two together and then confined in different huts. At 5.30 P.M. the bishop and the men were taken to a bush far away from the village, those who led the bishop leading the way. When they got to the place, the dear bishop and his cook were those whom they killed first by shooting them, the men being speared. Four men in a most providential manner escaped from this scene of murder to tell me how the bishop got killed, and also how their companions groaned under the spear of the people they never offended. Of the four men who escaped, one is a Christian from Frere Town, one is from Rabai, and two are from Zanzibar. Their statement is precisely the same of the bishop's death, but as to how they made their escape is a mystery to which I could not get a satisfactory reply from either of them. The report is universally acknowledged by all the surrounding tribes that the white man who went toward the lake is killed."

Mr. Jones says that after remaining one month at Sundu's, and being wholly unable to go and make personal inquiries as to the bishop's death, he left Kavirondo for Rabai, the journey taking two months, owing to his own physical weakness. In the midst of his expressions of grief over the loss of his beloved bishop, Mr. Jones says: "All is done by orders from the Throne. All is well! all is well!"

Baptism of a King and Queen. — The *Spirit of Missions* gives a letter from Bishop Ferguson, from Cape Palmas, October 15, 1885, stating that the king of the Grebo tribe, at Cape Palmas, had expressed a wish to be baptized, and that after due examination he and his queen received the ordinance. The king is about seventy years of age, and has for a long time been persuaded of the truth of the gospel. He was deterred from making a Christian confession because his office made it necessary that he should practise certain heathen customs. He had resolved, however, to forsake these customs and to abandon polygamy. The principal men of the tribe were present at the

ceremony, and looked on aghast. One of them confessed that were it not for the requirements concerning polygamy others would be ready to accept the Christian faith.

ITEMS. — The following items we glean from *L'Afrique* for March.

A FRENCH missionary from among the Basutos announces to the society at Paris that the chief Lerotholi has personally abandoned the use of brandy, and that the Basutos as a body have resolved to abstain from strong drink. It has previously been reported that there was a protest presented by the people of the Transkei to the government of Cape Colony respecting certain laws in regard to the sale of liquor in the Transkei region. These laws authorize the selling of spirituous liquors to chiefs and petty rulers. The remonstrance of the people has been heard and the magistrates have been instructed to restrict the traffic and entirely to prohibit the importation of intoxicating liquors.

AMONG the agents employed by the Congo Free State there are now a number of black men who are remarkable for their qualifications as travelers and explorers. They are chiefly from the vicinity of Lagos and have been instructed in the English establishments along the Guinea coast.

LIEUTENANT WISSMANN, who since he accomplished the descent of the Kassai has been resting at Madeira, is now about to return to the Congo and continue his explorations in the still unknown sections.

AFTER studying for six years at Stockholm, a nephew of Cetewayo, the late Zulu king, is about to return to his own country and to establish a mission among the Zulus.

THE GALLAS. — The Roman Catholic leader of the mission founded at Zeila, a port on a bay near the Straits of Bab-el-Mandeb, had commenced the instruction of a dozen Gallas youths who had been *purchased*, but the hopes which the missionaries cherished on the departure of the Egyptian troops from Harar have not been realized. Instead of granting permission to pursue work among the Gallas, the emir has compelled the people to choose between Mohammedanism and the prison. The people have also been forced to build mosques and to drive from their terrritory any who refuse to conform to the Mohammedan faith and practice.

SYRIA.

RELIGIOUS QUICKENING. — Dr. Jessup reports to *The Foreign Missionary* from Beirut that twenty-six persons have applied for admission to the church, ten of them being college students, three medical students, and one a tutor. He refers also to a Jewish family which had professed Christianity, and to several Mohammedans who have rejected the Koran and have professed their faith in Christ. One of these latter had been in prison, but was released on the ground that he must be crazy.

PERSIA.

A GREAT AWAKENING. — Mr. Labaree, of Oroomiah, writing at the close of January last, reports a remarkable spiritual awakening in all parts of their mission field, beginning with the Week of Prayer. The revival extends to several villages. Many lukewarm Christians were greatly revived, and sinners of all grades, young and old, have been converted. Places of worship have been found too small to accommodate the crowds. At the time Mr. Labaree wrote the work was still progressing and spreading to other places. The names of several towns are given where there are from twenty to forty, and even sixty, inquirers. In other villages it is said the work is equally deep, but only general reports have been received.

INDIA.

JUBILEE OF THE TELUGU MISSION. — The fiftieth anniversary of the arrival of the first missionaries to the Telugus was commemorated at Nellore by services which began on the 5th of February and lasted for six days. There were thirty-four missionaries present — American and Canadian. Rev. W. R. Manley reports in *The Independent* that the first day of the celebration was devoted to reminiscences and historical addresses, the second day to a discussion of evangelistic work, the third to sermons, the fourth to educational work, the fifth to woman's work, and the sixth to publication work and concluding exercises. It will be remembered that during its first years the outlook for this mission was most discouraging, so that its discontinuance was at one time nearly resolved upon. It is now, however, the brightest jewel in the crown of the American Baptist Missionary Union. The following summary is given of the growth of fifty years: stations, 21; missionaries in India or resting at home, 57; theological seminaries, 2; church members, about 30,000.

POLYNESIA.

NEW HEBRIDES. — *The Monthly Reporter* of the British and Foreign Bible Society gives a letter from Efate written at the close of the last year, stating very encouraging facts. The work on Erromango was never so hopeful as now. There has been a marvelous change from heathenism to Christianity on Mai, and progress also is visible at Api. The work of translating the Scriptures into the various dialets of the New Hebrides group is being rapidly pushed forward.

FIJI. — A large number of natives from other islands of Polynesia has been brought to Fiji to work on the plantations. A letter from Levuka, Fiji, reports that many of these people from the scattered islands of the Pacific have learned the Fijian language, and though at first they resisted all attempts to win them to Christian worship, there seems to be at the present time a movement among them toward Christianity. It appears that the good done to the Fijian race is not to be confined to their islands. Instead of being a place of corruption and death for the islanders of the Pacific, it is coming to be a source of light and blessing.

ITALY.

FREE CHRISTIAN CHURCH. — The Fifteenth Annual Report of this organization has appeared, from which we learn that there are now connected with it five ordained ministers and 19 evangelists; 28 churches, with 1,580 communicants and 254 catechumens; there are 756 children in the Sabbath-schools and 898 pupils in the day-schools. The amount collected for all objects by these churches was about $2,000, while the aid received from Great Britain, the Continent, and the United States was not far from $20,000.

Miscellany.

BIBLIOGRAPHICAL.

Liberia: The Americo-African Republic. Being Some Impressions of the Climate, Resources, and People, resulting from Observations and Experiences in West Africa. By T. McCants Stewart, late General Agent for Industrial Education in Liberia. With an Introduction by Dr. G. W. Samson. New York: Edward O. Jenkins's Sons. 1886. Pp. 107.

In a compact shape this small volume gives information such as all friends of Africa and of the colored race will be glad to learn respecting the Republic of Liberia. An outline is given of the history of the establishment of the colony, while a yet larger section is devoted to the climate of

the region, with the conclusion that, though "it is not healthy, it yet is not deadly." Notwithstanding the different opinion expressed by others, Mr. Stewart affirms that "a man of African blood, although not a native of the coast, stands the climate better than either a Caucasian or a Mongolian." The volume treats of the people — the native tribes and the Americo-Africans — and of the natural resources of the region. The author believes that Liberia is the natural gateway to central tropical Africa, and calls upon all people in America, colored and white, to take a deeper interest in the experiment of an African republic. The volume is both interesting and valuable.

BOOKS RECEIVED.

Good News. A Collection of Sermons. By Sam Jones and Sam Small. New York: J. S. Ogilvie & Co. Pp. 188.

The Seven Laws of Teaching. By John M. Gregory, LL.D. Boston: Congregational Sunday-School and Publishing Society. Pp. 144. Price, 75 cents.

Atonement and Law; or, Redemption in Harmony with Law as Revealed in Nature. By John M. Armour. Philadelphia: The Christian Statesman Publishing Co., 1520 Chestnut St. Price, $1.50.

Easter Cards. New York: Raphael Tuck & Son. Very beautiful.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Theological Students. — That their motives and studies, their character and habits, may accord with the mind of Christ; that holiness to the Lord may be stamped upon all their acquirements; that it may be kept constantly before them that they are to become ambassadors for Christ, in order to turn men from darkness to light, and from the power of Satan unto God; that the ministry, for which they are preparing, contemplates all the world, and that laborers are insufficient for the great harvest. Well may our churches join in earnest supplication that no young man in any school of the prophets shall fail to weigh prayerfully the inquiry whether he is not called to go far hence among the Gentiles to testify among them the grace of God in Jesus Christ; prepared to endure hardness, as a good soldier; ready to be hated of all men for Christ's sake, and to rejoice if counted worthy to suffer shame for his sake.

DEPARTURES.

April 3. From Boston, Rev. Wm. E. Fay and wife, and Rev. Walter T. Currie and wife, for the West Central African Mission.

April 10. From New York, Rev. Samuel W. Howland and wife, and Miss Susan R. Howland, returning to the Ceylon Mission; also, Miss Hattie A. Houston, from Denmark, Iowa, to join the Madura Mission.

DEATHS.

January 9. At Brooklyn, New York, at the home of her son, John C. Robinson, Esq., Mrs. Maria C. Robinson, widow of Rev. Charles Robinson, formerly of the mission of the American Board in Siam, aged eighty years.

February 10. At Sherwood, Tennessee, Rev. Asa B. Smith, formerly of the mission of the American Board to the Indians in Oregon.

March 26. At Williamstown, Mass., George R. Herrick, son of Rev. George F. Herrick, D.D., of Marsovan, Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The pleas for missionary helpers. (Pages 176 and 179.)
2. A proposed new station in China. (Page 185.)
3. The opium curse in China. (Page 187.)
4. The influence of the Pilgrim Fathers in Japan. (Page 188.)
5. A present peril in Japan. (Page 174.)
6. From the West Central African Mission. (Page 189.)
7. The situation in European Turkey. (Page 182.)
8. A revival in the East Central African Mission. (Page 181.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

New Hampshire. — Keene, 2d Cong. ch.		26 14
Vermont. — Wolcott, Rev. J. F. Whitney,		2 00
Connecticut. — ———, A friend,		110 00
New York. — Brooklyn, "A. L. M.,"		15 00
California. — Los Angeles, A returned missionary and wife,		50 00
		203 14
Previously acknowledged,		6,850 94
		7,054 08

Donations Received in March.

MAINE.

Aroostook county.		
Patten, Mrs. Mary A. Frye.		1 00
Cumberland county.		
Gorham, 1st Cong. ch.	32 60	
Harpswell, Cong. ch. and so.	21 00	53 60
Oxford county.		
South Paris, Cong. ch. and so.		7 00
Penobscot county.		
Bangor, 1st Cong. ch.	27 44	
Brewer, 1st Cong. ch.	11 50	
Hampden, Cong. ch. and so.	4 56	43 50
Union Conf. of Churches.		
Albany, J. H. Lovejoy,	10 00	
North Bridgeton, Cong. ch. and so.	9 00	19 00
Washington county.		
Cherryfield, John W. Coffin,		30 00
York county.		
Eliot, 1st Cong. ch.		6 56
		160 66

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Keene, 1st Cong. ch., 60; 2d Cong. ch., 18.73,		78 73
Coös county.		
Berlin, Cong. ch. and so.		5 00
Grafton county.		
Orford, John Pratt,		15 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Bedford, Fred F. French, 5; Rev. D. H. Colcord, 5; Chas. Gage, 3,	13 00	
Bennington, Cong. ch. and so.	8 58	
Greenfield, Cong. ch. and so.	10 00	
Nashua, 1st Cong. ch.	55 11	86 69
Merrimac county Aux. Society.		
Penacook, Cong. ch. and so.		18 06
Rockingham county.		
Brentwood, Cong. ch. and so.	5 00	
Exeter, 2d Cong. ch. (of wh., from Samuel Sinclair, 50),	157 14	162 14
Strafford county.		
Durham, Cong. ch. and so.	47 27	
Gilmanton Iron Works, Cong. ch. and so.	8 20	
Tamworth, "S. H. G."	2 00	57 47
		423 09

VERMONT.

Addison county.		
Salisbury, Cong. ch., m. c.		5 81
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, Thaddeus Fairbanks, 800; Rev. Henry Fairbanks, for Y. M. C. A. Hall, Osaka, Japan, 25,	825 00	
Woodbury, Cong. ch. and so.	5 00	830 00
Chittenden county.		
Underhill, Cong. ch. and so.	12 40	
Williston, Cong. ch., m. c.	4 25	16 65
Essex county.		
Guildhall, Cong. ch. and so.		5 00
Lamoille county.		
Wolcott, Cong. ch. and so.		1 54
Orange county.		
Corinth, Cong. ch. and so.		1 00
Orleans county.		
Barton, Cong. ch. and so.	22 65	
Newport, Cong. ch. and so.	9 40	
North Craftsbury, Cong. and so.	10 00	42 05
Rutland county.		
Benson, A friend,	1 00	
Castleton, Cong. ch. and so.	35 15	
Fair Haven, Welch Cong. ch.	18 00	
Pittsford, Cong. ch. and so.	4 00	58 15
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Cen. ch., m. c.	24 83	
Jamaica, Cong. ch. and so.	1 00	
West Brattleboro', Cong. ch. and so.	13 95	39 78
Windsor county.		
Ascutneyville, Mr. and Mrs. Newton Gage,	10 00	
Quechee, Cong. ch. and so., 23.43; "N. F. C.," 10,	33 43	
Springfield, Cong. ch. and so.	324 62	368 05
		1,368 03
Legacies. — St. Johnsbury, Luke Spencer, add'l,		50 00
		1,418 03

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch.		15 50
Berkshire county.		
Hinsdale, Cong. ch. and so.	10 59	
Otis, Rev. Samuel Hopley,	3 00	
Pittsfield, Mrs. Phineas Allen, 50; A friend, 10,	60 00	73 59
Bristol county.		
East Taunton, Cong. ch. and so.	2 63	
Fall River, Central Cong. ch. (of wh., m. c., 32.63),	104 13	
Taunton, Union ch. and so.	22 11	128 87
Brookfield Asso'n. William Hyde, Tr.		
Brookfield, Cong. ch. and so.	100 00	
Dudley, Cong. ch. and so.	15 05	115 05
Essex county.		
Andover, South ch., 100; Free Christian ch., 60,	160 00	
Lawrence, South Cong. ch.	4 88	
North Andover, Cong. ch. and so.	80 00	244 88
Essex county, North.		
Bradford, Mr. and Mrs. Warren Ordway, to const. Mary E. Page, H. M.	100 00	
Newbury, 1st ch. and so.	28 54	
Newburyport, Belleville Cong. ch.	210 10	338 64
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Boxford, 1st Cong. ch.	36 28	
Danvers Centre, A friend,	65	
Ipswich, South ch.	38 00	
Peabody, South ch. and so. (of wh.,		

m. c., 28), to const. Rev. GEORGE A. HALL, H. M. 141 00
Wenham, Cong. ch. and so. 9 10——225 03
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Colerain, Wm. B. McGee, 5 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Feeding Hills, Cong. ch. and so. 10 00
Monson, Cong. ch. and so. 29 40
Springfield, Memorial ch., 176; Olivet ch., with other dona., to const. JOHN B. CHAPMAN, H. M , 39.31; Hope ch., 16.79, 232 10——271 50
Hampshire co. Aux. Society.
Chesterfield, Cong. ch. and so. 8 00
Easthampton, 1st ch. Ladies' Benev. So. 10 00
Hadley, 1st ch. and so. 20 00
North Hadley, Cong. ch. and so. 8 29
Westhampton, Cong. ch. and so. 36 48——82 77
Middlesex county.
Arlington, Orth. Cong. ch. and so. 30 00
Auburndale, Cong. ch. and so. 585 00
Cambridgeport, George F. Kendall, for books for Theol. Sem'y, Harpoot, 50 00
Lexington, Hancock ch. 8 00
Lowell, High-st. ch., 93.59; John-st. ch., 64.37, 157 96
Malden, 1st Cong. ch., 68.10; A friend, 2.50, 70 60
Newton, Eliot ch. 165 00
Newton Centre, 1st Cong. ch. 36 71
Somerville, Franklin-st. ch., 95.24; H. M. Moore, for Y. M. C. A. Hall, Osaka, Japan, 25, 120 24
South Framingham, South Cong. ch. 292 37
South Natick, Cong. ch. and so. 30 54
Stoneham, Cong. ch. and so. 2 00
West Somerville, Cong. ch. and so. 9 17
Wilmington, Cong. ch. and so. 4 19–1,561 78
Middlesex Union.
Fitchburg, Calv. Cong. ch. 25 00
Littleton, Cong. ch. and so. 20 00
Shirley, C. H. Whitney, 10 00
Westford, Cong. ch. and so. 20 00——75 00
Norfolk county.
Braintree, H. A. Johnson, 10 00
Brookline, Harvard ch., 230.92; Russell Sturgis, Jr., in behalf of W. C. Sturgis, Yokohama, for Y. M. C. A. Hall, Osaka, Japan, 50, 280 92
Canton, E. A. Morse, for Y. M. C. A. Hall, Osaka, Japan, 25 00
Cohasset, Seth Richards, with other dona., to const. Mrs. LOUISA LOVE, EDSON D. HALE, and Mrs. ANN MORROW, H. M. 200 00
Dedham, 1st Cong. ch. (of wh., m. c., 27.94), 221 46
Foxboro', Cong. ch. and so., add'l, 1 00
Quincy, B. C. Hardwick, for Y. M. C. A. Hall, Osaka, Japan, 25 00——763 38
Plymouth county.
Campello, South Cong. ch. 100 00
Rockland, Cong. ch. and so. 50 00——150 00
Suffolk county.
Boston, Park-st. ch. (of wh. for Central Turkey College, 3,000), 3,467.50; Walnut-ave. ch., 757.84; 2d ch. (Dorchester), 215.40; Central ch. (Jam. Plain), 100; Mt. Vernon ch., 55; 1st ch., (Charlestown), 50; South Evang. ch. (W. Roxbury), 40.98; Eliot ch. 28.40; Berkeley-st. ch., m. c., 6.62; A. G. White, 200; S. D. Warren, for Y. M. C. A. Hall, Osaka, Japan, 53.25; C. L. Pitkin, for do., 50, 5,024 99
Chelsea, 1st Cong. ch. and so. 42 00--5,066 99
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 68 64
East Douglass, Cong. ch. and so. 36 77
Northboro', Evang. Cong. ch. 60 20
Princeton, Cong. ch. and so. 60 00
Southboro', Pilgrim Evang. ch. 36 12
Worcester, Union ch. and so., 137.55; Old South ch., 23, 160 55--422 28
——, A friend, to const. Rev. WILLIAM W. LYLE, H. M. 50 00
9,590 26

Legacies.—Beverly, Mrs. E. C. Tracy, by Rev. A. E. Tracy, Ex'r, 1,575 00
Boston, Marshall P. Wilder, Jr., by Edward B. Wilder, Adm'r, to const. EDWARD B. WILDER, H. M. 200 00
Southbridge, Manning Leonard, by Mary F. Leonard, Ex'r, 500 00--2,275 00
11,865 26

RHODE ISLAND.

Central Falls, Mrs. J. H. Lyon, 2 75
Slatersville, Cong. ch. and so. 72 00——74 75

CONNECTICUT.

Fairfield county.
Greenwich, "A." 100 00
Hartford county. E. W. Parsons, Tr.
Enfield, 1st Cong. ch. 125 00
Manchester, 1st Cong. ch. 71 38——196 38
Litchfield co. G. M. Woodruff, Tr.
Bridgewater, Cong ch. and so. 20 00
East Canaan, Cong. ch. and so. 26 62
Northfield, Cong. ch. and so. 40 00
Thomaston, Cong. ch. and so. 56 51
Woodbury, North Cong. ch. 45 00——188 13
Middlesex co. E. C. Hungerford, Tr.
East Hampton, 1st Cong. ch. 32 25
Winthrop, Miss C. Rice, 3 00——35 25
New Haven co. F. T. Jarman, Ag't.
Ansonia, 1st Cong. ch. 24 54
Fair Haven, A friend, 1 00
Meriden, Centre ch. 20 00
Middlebury, Cong. ch. and so. 22 86
New Haven, Centre ch., m. c., 2.72; Mrs. J. A. Dickerman, 100; A friend, 10; W. H. Elliot, 4, 116 72
Seymour, Cong. ch. and so. 9 16
Waterbury, 1st Cong. ch. 148 07——342 35
New London co. L. A. Hyde and H. C. Learned, Trs.
Franklin, Cong. ch. and so. 2 50
Lisbon, Cong. ch., m. c. 2 40
New London, 1st Ch. of Christ, m. c. 14 17
Salem, Cong. ch., 19; Rev. Jairus Ordway, 5, 24 00——43 07
Windham county.
Abington, Cong. ch. and so. 16 00
Chaplin, Cong. ch. and so., with other dona., to const. EDWARD R. HALL and Mrs. JANE M. STORRS, H. M. 138 85——154 85
1,060 03

Legacies.—Harwinton, Mrs. S. B. Hayes, add'l, 8 60
Watertown, Mrs. Elizabeth C. H. Smith, by B. S. Hall, Ex'r, 50 00——58 60
1,118 63

NEW YORK.

Bridgewater, Cong. ch. and so. 17 35
Brooklyn, Puritan Cong. ch., 80; South Cong. ch., 65.42; Central Cong. ch., for special catechist in Madura Mission, 36; Pilgrim chapel, 6.51, 187 93
Catskill, John C. Doane, 5 00
Clinton, "A thank-offering to the Lord," 5 00
Malone, Cong. ch. and so. 36 42
New York, Broadway Tabernacle ch., J. T. Leavitt, to const. SAMUEL P. BLAGDEN, Jr., H. M., 100; do., A. C. Armstrong, 30; A friend, 200, 330 00
Norwich, Cong. ch. and so., 58.71; Nellie Martin, 10, 68 71
Orleans, A. H. Parmelee, 1 00
Oswego, Cong. ch. and so. 94 56
Perry Centre, Cong. ch. and so. 31 00
Upper Aquebogue, J. W. DOWNS, to const. himself, H. M. 100 00
Wading River, Cong. ch., Miss'y Soc'y, 10 00
——, Proceeds from sale of sleeve buttons and ring, 4 00——890 97

Legacies. — Crown Point, Mrs. Phebe Goodale, by George Page, 163 03
Romulus, Susan Watson, by A. V. Brokaw, Ex'r, 20 37
Sidney, Fanny M. Fitch, by S. S. Stafford, 115 03——298 43
1,189 40

PENNSYLVANIA.

Braddock, Thomas Addenbrook, 5 00
Jeffersonville, Francis Whiting and wife, 10 13
Philadelphia, Central Cong. ch. 10 00——25 13

NEW JERSEY

Bound Brook, Cong. ch, 15 00
Chester, Cong. ch. (of wh. from J. H. Cramer, 40), 55 76
Jersey City Heights, "Mrs. C. L. A." 10 00
Princeton, Frederic Vinton, 2; A friend, 1.25, 3 25
Woodbridge, 1st Cong. ch. 24 15
———, "First Fruits," 5 00——113 16

MARYLAND.

Baltimore, 1st Cong. ch., to const. Rev. WILLIAM F. SLOCUM, Jr., H. M. 147 30

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 100 00

NORTH CAROLINA.

McLeansville, 1st Cong. ch. 2 00

FLORIDA.

Oak Hill, Emerson G. Wicks, 5 00

OHIO.

Cleveland, 1st Cong. ch., 18.40; Euclid-ave. Cong. ch., 14.18; John J. Low, 10, 42 58
Delaware, Rev. John H. Jones, to const. Rev. GRIFFITH JONES, and Rev. JOHN T. GRIFFITHS, H. M. 100 00
Elyria, 1st Cong. ch. 315 95
Lyme, Cong. ch. 28 23
Newark, Plymouth Cong. ch. 7 00
Paddy's Run, Cong. ch. 31 07
Salem, D. A. Allen, with other dona., to const. Rev. W. D. SEXTON, H. M. 25 00
Springfield, Cong. ch. and Sab. sch. 42 04
Windham, 1st Cong. ch. 24 86——616 73

Legacies. — Hanging Rock, Mrs. R. R. Hamilton, by Robert Peebles, Ex'r, 6 months' interest, 30 00
646 73

ILLINOIS.

Aurora, S. B. Dyckman, 5 00
Champaign, Y. M. and Y. W. C. A., of the Ill. University, for work in Africa, 2 40
Chicago, 1st Cong. ch., 125; Union-park Cong. ch., m. c., 12.37; Western-ave. Cong. ch., 8.75; Bethany Cong. ch., 8.55; South Cong. ch., m. c., 5.82; A friend, 2, 162 49
Earlville, "J. A. D." 50 01
Farmington, Mrs. Theodore Tarlton, 5 00
Galesburg, 1st Ch. of Christ, 63 68
Ivanhoe, Fremont Cong. ch. 19 00
Jefferson, Cong. ch. 15 00
Kewanee, Cong. ch. 100 00
Loda, Cong. ch. 5 00
Olney, 1st Cong ch. 12 50
Roberts, Cong. ch. 4 23
Sycamore, 1st Cong. ch. 59 03
Thawville, Cong. ch. 7 50
Toulon, Cong. ch. 52 26——563 10

MISSOURI.

Windsor, Cong. ch., m. c. 5 75

MICHIGAN.

Calumet, A friend, 24 00
Charlotte, Cong. ch. 25 00
Fenton, A lady friend, 1 00
Galesburg, Cong. ch. 10 00
Greenville, Cong. ch. 40 00
Hubbardston, Rev. W. H. Skentelbury, 3 00
Lake Linden, Cong. ch. 46 00
Quincy, A friend, 50 00
Webster, Cong. ch. 7 80——206 80

WISCONSIN.

Arena, Cong. ch. 5 00
Beloit, 1st Cong. ch., Mrs. L. M. Hill, to const. Rev. EDWARD M. HILL, H. M. 50 00
Green Bay, 1st Pres. ch. 62 14
Hartford, 1st Cong. ch. 10 00
Koshkonong, Cong. ch. 25 00
Madison, 1st Cong. ch. 50 00
Pleasant Hill, Cong. ch. 4 75
Rio, Cong. ch. 3 80
Sparta, 1st Cong. ch. 72 18——282 87

Legacies. — Fort Atkinson, Mrs. Elmira C. Bigelow, by Justus Williams, Ex'r, 323 00
605 87

IOWA.

Alta, J. C. Heywood, 1 00
Chester Centre, Cong. ch. 11 25
Danville, S. H. Mix, 2.95; Ida B. Mix, 1.50, 4 45
Denmark, Cong. ch. 5 00
Fairfax, Cong. ch. 4 19
Fort Madison, Francis Sawyer, 10 00
Genoa Bluff, Cong. ch. 25 00
Magnolia, Cong. ch. 5 95
Manchester, Cong. ch. 25 00
Victor, Samuel Bigler, 2 50——94 34

MINNESOTA.

Hawley, Union ch. 4 50
Little Falls, Cong. ch. 3 15
Minneapolis, Plymouth Cong. ch., 86.67; Vine Cong. ch., 13.65; Union ch., 3.33; "In Memoriam," 50, 153 65
Rochester, Cong. ch. 16 64
Rushford, Cong. ch. 2 00
———, Addie M. Shumway, proceeds from sale of gold ring, 5 75——185 69

KANSAS.

Cawker City, Cong. ch. 17 78
Council Grove, Cong. ch. 9 00
Millwood, Charles S. Foster, 35 00
Ottawa, Mrs. L. B. Perry, 1 00
Roscoe, A friend, 5 00
Wellsville, 1st Cong. ch. 6 12——73 90

NEBRASKA.

Greenwood, Cong. ch. 6 10
Wahoo, Cong. ch. 7 30——13 40

CALIFORNIA.

Oakland, 1st Cong. ch., 172.05; Plymouth-ave. ch. 15, 187 05
Santa Cruz, Cong. ch. 15 00
Soquel, A friend, 75——202 80

COLORADO.

Colorado Springs, Dean A. Walker, 10 00

DAKOTA TERRITORY.

Deadwood, Cong. ch. 20 00

TERRITORY OF NEW MEXICO.

Albuquerque, Cong. ch. 5 00

DOMINION OF CANADA.

Province of Ontario.
Fingal, Phineas Barber, 10 00
Province of Quebec.
Montreal, Cong. Foreign Mis'y Soc'y, T. B. Macaulay, Treas., for outfit of Rev. Walter T. Currie, W. C. Africa, 500; "C. A.," 5, 505 00——515 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Berlin, Mr. and Mrs. C. M. Mead, 75 00
India, Madura, Battalagundu, Collections, 25.33; Maratha Mission, V. B. Kalokhe, 4, 29 33
Italy, Florence, A friend, 50 00
Japan, Kobe, De Witt C. Jencks, 17 50—171 83

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19
For bal. of allowance and refit of Miss S. R. Howland, 189 75—9,292 94

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 4,005 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Cumberland, Cong. ch. and so., for a school in Zeitoon, Turkey, 46.31; Milltown, Cong. Sab. sch., for a boys' school, Turkey, 50.20; Portland, Chinese class of 2d parish Sab. sch., for a boy at Tung-cho, 15, 111 51
VERMONT. — Burlington, A little girl, deceased, 1; Rutland, Cong. Sab. sch., 57.82; Waterbury, Cong. Sab. sch., for a pupil in care of Miss S. E. Graves, Samokov, 30; Williston, Cong. Sab. sch., 7.53, 96 35
MASSACHUSETTS. — Cambridge, Bertie and Gould Stevens, for the Chinese Mission, 3; Cambridgeport, "The Little Pilgrims," of Pilgrim ch., 50; Dalton, Cong. Sab. sch., for a pupil of Rev. W. W. Sleeper, Samokov, 40; Medford, Karl and Harold Howland, for a girl in care of Rev. S. W. Howland, 2.50; Princeton, infant class in Cong. Sab. sch., for school at Kalgan, 31; West Newton, Cong. ch. Red Banking Co., 52.56, 179 06
CONNECTICUT. — New Canaan, Cong. Sab. sch. for pupil in Aintab School, 40; North Stonington, Cong. Sab. sch., 30.56; Seymour, Cong. Sab. sch., 5.81; West Winsted, 2d Cong. Sab. sch., 44.25, 120 62
NEW YORK. — Brooklyn, Willoughby-ave. Sab. sch., for a student in Pasumalai Semy, 75; "Penny Aid Soc.," for work of Mrs. Otis Cary, Japan, 14; Flushing, Cong. Sab. sch., for support of Erasma Derebery, Broosa, Turkey, 40; Lockport, Cong. Sab. sch., 125; New York, Olivet ch. Miss'y Ass'ns, 25, 279 00
OHIO. — Wakeman, Cong. Sab. sch. 5 15
MISSOURI. — St. Joseph, Cong. Sab. sch. 3 25
IOWA. — Belmond, Cong. Sab. sch., 1.05; Magnolia, Cong. Sab. sch., 5, 6 05
DOMINION OF CANADA. — Montreal, American Pres. Sab. sch., for work of Mr. Currie, W. C. Africa, 20 00

820 99

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Monson, Mission Circle, 5 00
NEW HAMPSHIRE. — Durham, Cong. Sab. sch. 1 35
VERMONT. — Colchester, Cong. Sab. sch. 1 30
MASSACHUSETTS. — Boston, Winthrop Sab. sch., 3.50; Cambridgeport, Prospect-st. Sab. sch., 23.20; Cliftondale, Milton A. Hawkes, 10c.; Easthampton, 1st Cong. Sab. sch., add'l, 2.80; East Longmeadow, Mabel S. and M. Edith Birge, 20c.; Fitchburg, Primary dep't of Calv. Cong. Sab. sch., 5; Georgetown, 1st Cong. Sab. sch., 20; Great Barrington, Cong. Sab. sch., 13; Reading, Cong. Sab. sch., 18.75; Somerville, Franklin-st. ch. and Sab. sch., 5.30; South Weymouth, Union Cong. Sab. sch., 30c.; Wakefield, Cong. Sab. sch., 18.80; Wellesley, A friend, 75c. 111 70
CONNECTICUT. — Ashford, Cong. Sab. sch., 2.30; Glastonbury, 1st Cong. Sab sch., 48.61; Kensington, Cong. Sab. sch., 8.50; Mount Carmel, Cong. Sab. sch., 5.10; New Haven, 1st Cong. Sab. sch., 5.80; Ridgefield, Cong. Sab. sch., 7.60; Thomaston, 1st Cong. Sab. sch., 37.73; Waterbury, A little girl, 20c. 115 84
NEW YORK. — Brooklyn, Primary class of the Lee-ave. Cong. Sab. sch., 5; Perry Centre, Three shareholders, 30c.; Harriet Benedict, 10c. 5 40
PENNSYLVANIA. — Philadelphia, Andrew T. Jenkins, 10
NEW JERSEY. — Chester, Cong. Sab. sch., 8.06; Orange, Miss. Band of St. Cloud Pres. ch., 50c.; Orange Valley, Cong. Sab. sch., 1.20, 9 76
TENNESSEE. — Nashville, Sab. sch. of Fisk University, 4 00
ARKANSAS. — Fort Smith, Six shareholders, 60
OHIO. — Cleveland, 1st Cong. Sab. sch., 40; Wakeman, Cong. Sab. sch., 5, 45 00
ILLINOIS. — Batavia, Cong. Sab. sch., 2; Carthage, Mrs. J. C. Rand, for a native of Ponape, 1; Olney, 1st Cong. Sab. sch., 1; Roscoe, Mrs. J. Ritchie, 1, 16 00
WISCONSIN. — Appleton, A friend, for Mrs. R. W. Logan, 5; "J. D.," for Mr. Logan's medical work, 5, 10 00
IOWA. — Clay, Cong. Sab. sch., 2.60; Marshalltown, Cong. Sab. sch., 5; Tyrone, H. C., T. G., and D. M. Payne, 70c. 8 30
MINNESOTA. — Duluth, Cong. Sab. sch., 10; Minneapolis, Share owners of Union ch., 13.51, 23 51
CALIFORNIA. — Stockton, 1st Cong. Sab. sch. 6 50
DOMINION OF CANADA. — Montreal, Amer. Pres. Sab. sch., 10; South Caledon, Two classes in Cong. Sab. sch., 3, 13 00
JAPAN. — Kobe, Sab. sch. children, 2 75
SANDWICH ISLANDS. — Honolulu Gleaners' Society, for support of Mrs. F. E. Rand, 200 00

580 11

Donations received in March, 31,626 63
Do. (Thank-offerings) received in March, 203 14
Legacies received in March, 3,935 03

34,864 80

Total from September 1, 1885, to March 31, 1886: Donations, $208,806.10; Legacies, $76,600.68=$285,406.78.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MISSOURI. — St. Joseph, Three children in Cong. Sab. sch. 75
KANSAS. — Manhattan, Cong. Sab. sch., 9.90; C. P. Blackly, 75c. 10 65

11 40

Previously acknowledged, 48,226 34

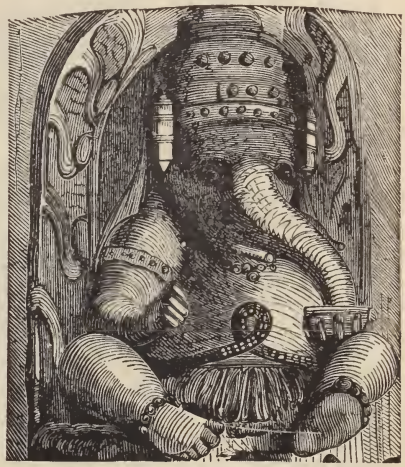
48,237 74

For Young People.

GANESH, THE HINDU LORD OF HOSTS.

BY REV. ROBERT A. HUME, AHMEDNAGAR, INDIA.

The pictures here given are representations of the Hindu god Gănesh, or Gănpati. In some parts of India he is called Puliar, as shown in the last picture. He is always represented as having an elephant's head and a very fat body, and sometimes as having many hands. He sometimes has four, and sometimes eight, female attendants, some of whom have peacock feathers to drive off flies; others offer him various gifts, and all wish to serve him. The umbrella over his head is to shield him from the sun and rain.



GANESH.

Many stories are told of the way in which he came to have an elephant's head. One of them is as follows: One day his mother, Pârvăti, went into her private room, and placing her son Gănesh at the door, told him to allow no one to come in. Soon her husband, who has many names, such as Shĭva, Mahadev, and Shankar, came and was about to enter her room. Gănesh told his father that his mother had forbidden any one to enter. Because the boy opposed him, Shĭva got angry and cut off his son's head. When Pârvăti came to know it, she was wild with grief. So to console her Shĭva said: "Do not cry; I will give him the head of the next living being that comes along." This happened to be an elephant. So the great god Shĭva cut off the head of the elephant, put it on his son's body and restored him to life. Then he said to Pârvăti: "Now, what a fine son you have. The elephant is wisest of animals, and your son shall be the god of wisdom." Ever since then Gănesh has been worshiped as the god of wisdom. In every Hindu school there is an image of this god, whom the school-children worship daily. At the top of every sheet of the alphabet, and at the head of every copy which the school-children write, are the words: "Shri Gănesh," that is, "The Blessed Gănesh."

The meaning of the name Gănesh is "The Lord of Hosts." This is one of the most impressive names of God given in the Bible. How different the Chris-

tian and the Hindu Lord of Hosts! One naturally asks how so intelligent a people as the Hindus could ever have accepted such a belief as the above. They are not now as intelligent or as pure as they once were, and even now they could

GANESH, WITH HIS EIGHT ATTENDANTS.

not be induced to believe a new story so foolish as this. Hence the origin of this belief must be better than what the story just told would represent it. And in their old books we can find its origin as follows: —

The word "to know" in the old language of the country, that is, the Sanskrit, is written with one letter, namely: ज्ञ (pronounced *dnya*). In old times the

religious teachers of many religions were fond of speaking in poetical or figurative language. Therefore, long, long ago, when some of the early Hindu religious teachers were speaking of the name of God, they said: "His name is ग, because he has all knowledge." Now this letter has a twist in it something like the twist of an elephant's trunk. So the next step with these poetical teachers was to say: "The name of the god of wisdom is the letter which looks like the elephant's trunk." Then they said: "His beginning is like the beginning of the elephant." Then they took a step further and said: "His head (that is, his beginning) is like the elephant's." So they went on, till after many years, as the people turned further and further from the knowledge of the true God, they forgot the way in which this idea originated, and came to believe that the god of wisdom really had an elephant's head.

In the same way at first the representation that the god of wisdom had four female attendants probably meant that the four points of the compass, that is, the whole world, waited on him. When the number was increased to eight, probably it was an effort to indicate more fully that all creation waited on the god, by personifying the four cardinal points and the four intermediate points of the compass, and representing them as serving him. Nowadays, in some philosophical books, it is said that these eight attendants signify earth, water, fire, air, sky, mind, intellect, and consciousness. But the ordinary Hindu would probably think of his Lord of Hosts as attended by dancing-girls. Look at the figure of Gănesh and notice the type of holiness indicated by the faces of his attendants, and then one can see how low is the Hindu "Lord of Hosts."

This is one illustration of what is said in the first chapter of Romans from the twenty-first to the twenty-fifth verses. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie." When any one does not honor and obey God, he loses even the right idea of God.

The Christian teaching of missionaries, an education into the English language and literature, which thousands of young people are getting, and all the influence which comes from contact with such ideas as are common in Europe and America, are leading large numbers of Hindus to see that their old ideas about Gănesh are low and wrong, and that the true Lord of Hosts must be a very different being from their ordinary conception of him.

Some see and believe that Christ came into the world to show men what the Lord of Hosts is, and they now trust in him. Some who have given up the modern Gănesh, yet have not fairly understood who Christ is, and what he can do. Others have something of this knowledge, but they do not feel drawn toward him. They think it a shame to accept the ideas of any foreigners about God. So some of them are hoping to get up a purified Hinduism by going back to such old explanations of their religion as have been given above. But, just as their forefathers fell lower and lower by not glorifying and serving the God

whom they knew, so these people will only go further from God by this course. Meanwhile the true Lord of Hosts, that is, he who showed himself to man in

THE GOD PULIAR, OR GANESH.

Jesus Christ, is waiting and longing to have the Hindus know and love him, and wishes the aid of all his children to hasten that day.

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